

PREACHER'S DIRECTORY;

OR A

SERIES OF SUBJECTS

PROPER FOR

PUBLIC DISCOURSES,

WITH

TEXTS UNDER EACH HEAD;

TO WHICH IS ADDED A

S U P P L E M E N T,

CONTAINING

SELECT PASSAGES FROM THE APOCRYPHA.

Σὺ δὲ λόγιε τὸ πνεῦμα τῆς ἐκκλησίας διδάσκαλε.
ST. PAUL.

L O N D O N:

Printed for JOSEPH JOHNSON, St. Paul's Church-Yard.

MDCCLXXI.

PREACHER'S DIRECTORY;

SERIES OF SUBJECTS

FOR

PUBLIC DISCOURSES

WITH

TEXTS FOR EACH HEAD



SUPPLEMENT

CONTAINING

SELECT PASSAGES FROM THE ASSOCIATED

WORKS OF THE ASSOCIATED

OF THE

LONDON

Printed by J. Johnson, St. Paul's Church-Yard

MDCCLXXII

P R E F A C E.

PERHAPS there is no art, which better deserves attention, or is more capable of improvement, than the art of Preaching. If it be considered that the great object of this art is to promote the practice of virtue; that the topics generally discoursed upon from the pulpit are above all others interesting and important; that a numerous body of men are by profession public teachers of religion; and that a large share of time is spent by people of all ranks in attending upon their discourses, it must appear extremely desirable that Preaching should be carried to the utmost perfection of which it is capable.

THAT it hath not yet reached this point, is sufficiently evident from the slight impressions which Sermons generally make upon those who hear them. This may, indeed, be in part ascribed to that spirit of indifference with respect to the obligations of religion, which seems to be too much the characteristic of the present age; and in part to the necessary influence of custom and habit. But the inefficacy of preaching is neither to be wholly resolved into necessity, nor to be entirely imputed to the degeneracy of the times. It will not be deemed an arrogant or unjust censure of a body of men, to whose office the idea of importance and sanctity hath been justly annexed, and who, notwithstanding the illiberal abuse which many affect to cast upon them, may perhaps, in general, deserve to be ranked among the most respectable and useful members of society; if I venture to assert, that preachers may possibly find some of the causes of that indifference with which their discourses are received, in the defective man-

ner in which they are composed and delivered. Who that considers the interesting nature of the subjects of preaching, will say that the sermons usually prepared for the pulpit, are as much adapted to impress the hearts and influence the manners of men, as might be expected? Who that visits our places of public worship, to observe the manner in which sermons are generally delivered, and compares this with the eloquence of ancient Greece or Rome, or indeed with that of the British Senate or Bar, will hesitate to acknowledge, that pulpit-oratory is at present in a very imperfect state? Those are, perhaps, most sensible of its defects, who have taken the most pains to correct them.

It were therefore much to be wished that the principles of this art were thoroughly investigated; that the several faults and excellencies of preaching were accurately pointed out; that such rules for the composition and delivery of sermons were laid down, as are founded on observation and experience, and capable of being applied to practice; and, in a word, that the art of preaching were, like many others of much less consequence, reduced to a regular system. There is nothing hitherto written upon this subject, which renders an undertaking of this kind unnecessary; and none but those who are disposed to sacrifice all improvement to false modesty and affected humility, would deem such an attempt, executed with a tolerable share of attention and judgment, arrogant or presuming. It is not, however, my present design to engage in a task of so much difficulty and importance. I shall here only take notice of several defects in preaching, which it is hoped the following work may have some tendency to remove.

THE defects to which I refer, chiefly arise from this circumstance, that preachers are often guided in the choice of their subjects by accident or fancy, rather than by a regular and digested plan, and do not pay sufficient attention to variety in the composition of their discourses.

SOME preachers are so strongly attached to their particular system of theolo-

P R E F A C E.

gy, that they seldom make choice of any subject, which will not lead them to discuss some favourite article of their creed, or to oppose some opinion which they imagine to be erroneous. Esteeming all other subjects dry and uninteresting, or trite and barren, they generally confine themselves to one narrow walk of preaching, in which, if there be a few flowers, there are many thorns; and pay only an occasional and transient visit to the rich and fruitful fields of practical religion and morality.

Others, having laid down to themselves this maxim (which is undoubtedly a just one) that the great end of preaching is to promote the practice of virtue, instead of insisting at large upon the principles, obligations, and several branches of morality, make their discourses little more than general essays on virtue and vice, without a strict adherence to the leading sentiment of their text, and without any particular and determinate design. A method of conveying moral instruction no less injudicious, than if a teacher of Botany were to content himself with leading his pupil, day after day, through gardens richly stored with plants, without attempting to class them under their proper heads, and explain to him their several distinctions and qualities.

There are others, who have a few select subjects on which they accustom themselves to think and write, and which they insist upon time after time, with a small variety of sentiment, method and expression, to the entire neglect of others no less pleasing and important; and thus set before their guests, from day to day, the same entertainment, a little diversified in the preparation.

With a view to avoid these faults, and from an apprehension, that, if each sermon was a distinct discourse upon some particular subject, the fund of materials for preaching would soon be exhausted; others follow the textual mode of preaching, and divide their sermons into distinct parts, not according to the leading sentiment, but according to the several clauses, of the text. By this means, they do indeed introduce a variety of sentiments into one sermon; but the

the variety in their general course of preaching is, I apprehend, far from being so great as is commonly supposed. Those who adopt this method of composition, whatever novelty may appear in the plan of their discourses, may generally be observed, within a short space of time to revert to the same subjects, to the same leading ideas, and not unfrequently to the same mode of expression. And the reason is, that those who thus hastily pass on from one subject to another, cannot be supposed to be masters of such a variety of ideas, sentiments, and language on any one particular topic, as he who in a single discourse usually confines himself to one subject, or to one particular view of a subject, and endeavours thoroughly to investigate and explain it, and to enforce a practical regard to it upon the minds of his audience.

THE middle way between this method of composing sermons, and those general harangues on virtue and vice already mentioned, is in every discourse to keep one leading object continually in view, and to preserve a unity of design. And that this kind of preaching is capable of much greater variety than is commonly imagined, will, I apprehend, be sufficiently evident from the following syllabus, which is an attempt to range the principal subjects of preaching in a natural order, and to exhibit in one view the field of business which lies before the moral and christian preacher. From hence it will appear that the perfections and providence of the Supreme Being; the nature, obligations, and means of virtue; the duties of piety; the social and personal virtues; and the evidences, the peculiar doctrines, and the duties of christianity, will each of them furnish a great variety of distinct subjects of discourse, which are well worthy of the attention of a christian minister. These subjects, which are in their nature distinct from each other, and may properly afford materials for separate discourses, are so numerous, that they may afford an industrious preacher employment for many years. They are so numerous, that notwithstanding the great multitude of sermons which have been published during the course of the last and present century; notwithstanding the common opinion, that all the subjects of preaching have been long since exhausted; it will, I believe,

Unity of
design
recom-
mended.

believe, be found upon examination, that many topics of real importance have been hitherto either entirely overlooked, or only touched upon in a cursory and occasional manner : the reason of which has probably been, that those who have published sermons have generally thought it necessary, that those productions which they laid before the public should discover a greater share of learning or critical skill, or have more of the air of novelty, than plain discourses on the topics of morality would admit.

If these distinct subjects should not be thought sufficient, it is obvious that the same subject is capable of being treated in different ways, and placed in a variety of lights; either at the pleasure of the writer, or according to the particular turn of sentiment or expression in the text which he makes choice of as the ground of his discourse. And preaching may be farther diversified, by illustrating scripture-narrations, characters, or parables, and making such observations or reflections as they naturally suggest.

It is, indeed, far from being necessary that the several subjects of preaching should be treated in a systematical order. A connected series of discourses, if protracted to any considerable length, generally becomes tiresome; and the train of ideas which the preacher attempts to preserve is unnoticed, or soon forgotten, by his hearers. A miscellaneous method is perhaps, on the whole, most agreeable and useful. Nevertheless, it is extremely desirable that the subjects of public discourse should be diversified as much as the nature of the thing will admit of, and that a share of attention should be allowed to every proper topic of discourse proportioned to its importance.

To shew how far preaching is capable of an agreeable and useful variety, and to afford those who compose sermons some assistance in the choice of subjects and texts, is the design of the following work. If it be executed with any degree of accuracy, I claim to myself no other merit than that of one who presents the public with a useful map of a country much frequented by travellers.

I pre-

I pretend not to be myself particularly acquainted with the whole of the country which I have described, much less to be master of any part of it. I am sensible that I may possibly have omitted many paths which are well known to others, and that the plan is capable of being much farther enlarged and improved. But the principal lines are I hope right, and may serve to shew those who are entering upon this journey, what a vast extent of country lies before them, and to assist them in choosing such paths as shall afford them the greatest pleasure and advantage. To their service, and to that of all to whom it may be of use, this work is humbly inscribed,

BY,

THEIR MOST OBEDIENT SERVANT,

WILLIAM ENFIELD.

Warrington Academy, July 2d, 1771.

THE

S C H E M E

OF THE

FOLLOWING WORK.

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Neb. ix. 6.

In the beginning God created the heaven and the earth.

Thou even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein, the seas and all that is therein, and thou preservest them all.

Pf. viii. 1.

O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens!

xix. 1.

The heavens declare the glory of God, and the firmament sheweth his handy work.

xxxiii. 6.

By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth.

lxxxix. 11.

The heavens are thine, the earth also is thine; as for the world, and the fulness thereof, thou hast founded them.

cii. 25.

Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands.

civ. 24.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

cvii. 23, 24.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.

cx. 2.

The works of the Lord are great, sought out of all them that have pleasure therein.

If. xl. 26.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names; by the greatness of his might, for that he is strong in power, not one faileth.

Jer. x. 12.

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

Acts iv. 24.

Lord, thou art God, which hast made heaven and earth, and the seas, and all that in them is.

xvii. 24, 25.

God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life and breath and all things.

Rev. iv. 11.

Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created.

xv. 3.

Great and marvellous are thy works, Lord God Almighty.

II. The Design of them.

If. xlv. 18.

He created it not in vain, he formed it to be inhabited.

3. 4. 5

The

III. The perfection of them.

And God saw every thing that he had made, and behold it was very good. *Gen. i. 31.*
Neither are there any works like unto thy works. *Pf lxxxvi. 8.*
Every creature of God is good. *1 Tim. iv. 4.*

IV. God the Creator of mankind.

So God created man in his own image. *Gen. i. 27.*
And the Lord God formed man of the dust of the ground, and breath- *Gen. ii. 7.*
ed into his nostrils the breath of life; and man became a living soul.
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not we ourselves. *Ecd. 12. 7.*
Thy hands have made me and fashioned me. *cxix, 73.*
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I will praise thee, for I am fearfully and wonderfully made. *Pf. cxxxix. 14.*
And hath made of one blood all nations of men, for to dwell on all *Act. xvii. 26.*
the face of the earth.
In him we live, and move, and have our being. *28.*
Did not he that made me in the womb, make him? *Job xxxi. 15.*
The spirit of God hath made me, and the breath of the Almighty hath *xxxiii. 4.*
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Our father who art in heaven. *Mat. vi. 9.*
We have one father, even God. *Joh. viii. 41.*
Of whom the whole family in heaven and earth is named, *Eph. iii. 15.*
The rich and poor meet together: the Lord is the Maker of them all. *Prov. xxii. 2.*
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In whose hand is the soul of every living thing, and the breath of all *Job xii. 10.*
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O Lord, thou preservest man and beast. *Pf. xxxvi. 6.*
I form the light, and create darkness; I make peace and create evi *If. xlv. 7.*
I the Lord do all these things.

Mankind

II. *Mankind* under its direction.

- 1 Sam. ii. 6, 7. The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up: the Lord maketh poor, and maketh rich; he bringeth low and lifteth up.
- Job xii. 23. He increaseth the nations and destroyeth them; he enlargeth the nations and straitneth them again.
- Pf. lxxv. 6, 7. Promotion cometh neither from the east, nor from the west, nor from the south; but God is the judge; he putteth down one, and setteth up another.
- 1 Chron. xxix. 12. Both riches and honour come of thee.
- Dan. ii. 21. He changeth the times and seasons; he removeth kings, and setteth up kings.
- iv. 17. The most high ruleth in the kingdom of men, and giveth it to whomsoever he will.
- Amos iii. 6. Shall there be evil in a city, and the Lord hath not done it?
- Job v. 18. He maketh sore and bindeth up; he woundeth and his hands make whole.
- Pf. lxxxvii. 7. All my springs are in thee.
- xc. 3. Thou turnest man to destruction, and sayest, Return ye children of men.
- Deut. viii. 3. Man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live.
- Matt. iv. 6. Except the Lord build the house, they labour in vain that build it.
- Pf. cxxvii. 1. A man can receive nothing except it be given him from heaven.
- John iii. 27. What hast thou, that thou didst not receive?
- 1 Cor. iv. 7. By the grace of God, I am what I am.
- xv. 10. Every good gift, and every perfect gift is from above.
- Jam. i. 17. All things come of thee.
- 1 Cor. xxi. 14.

III. *The difficulties* attending it considered.

- Judg. vi. 13. If the Lord be with us, why then is all this befallen us?
- 50 Gen. x. 20. As for you, ye thought evil against me, but God meant it unto good.
- Rem. viii. 28. We know that all things work together for good.

Fourthly. *HIS GOVERNMENT.*

- 1 Chron. xxix. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.
- Deut. x. 14. Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is.
- Pf. x. 16. The Lord is king for ever and ever.
- xxii. 28. The kingdom is the Lord's, and he is the governor among the nations.
- He

CHAP. I. CONCERNING THE DEITY.

He is a great king over all the earth.

Thou, Lord, art most high for evermore.

The Lord reigneth :—thy throne is established of old ; thou art from everlasting.

The Lord hath prepared his throne in the heavens ; and his kingdom ruleth over all.

O Lord my God, thou art very great ; thou art clothed with honour and majesty.

Thy kingdom is an everlasting kingdom ; and thy dominion endureth throughout all generations.

The Lord shall reign for ever ; even thy God, O Zion, unto all generations.

The Lord is our judge, the Lord is our lawgiver, the Lord is our king.

The Lord is the true God, he is the living God, and an everlasting king.

He is the living God and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

Thou, O Lord, remainest for ever ; thy throne from generation to generation.

Fifthly. HIS PERFECTIONS.

O Lord, our Lord, how excellent is thy name in all the earth !

Among the Gods there is none like unto thee.

My thoughts are not your thoughts, nor my ways your ways ; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

I am God and not man.

Blessed be thy glorious name which is exalted above all blessing and praise.

I. UNITY.

Know therefore this day, and consider it in thine heart, that the Lord he is God, in heaven above and upon the earth beneath : there is none else.

Hear, O Israel, The Lord our God is one Lord.

Thou art God alone.

I am the first, and I am the last, and besides me there is no God.

I am the Lord, and there is none else ; there is no God besides me.

I am God, and there is none else.

There is one God, and there is none other but he.

For us there is but one God.

There is one God.

Pf. xlvii. 2.

xcii. 8.

xcii. 13.

xcii. 13.

ciii. 19.

civ. 1.

civ. 1.

civ. 1.

cxlv. 13.

Dan. iv. 3.

Pf. cxlvi. 10.

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ETERNITY.

CONCERNING THE DEITY. CHAP. I.

II. ETERNITY.

Gen. xxi. 33.
Deut. xxxii. 40.
Pf. xc. 2.

The everlasting God,
I lift up my hand to heaven, and say, I live for ever.
Before the mountains were brought forth, or ever thou hadst formed the earth, and the world; even from everlasting to everlasting thou art God.

4.
xciii. 2.
cii. 25, 27.

A thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night.
Thou art from everlasting.
Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands: they shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end.

1 Tim. vi. 16.
Rev. i. 8.

Who only hath immortality.
I am *alpha* and *omega*, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty.

III. POWER.

Gen. xvii. 1.
xviii. 14.
xxxv. 11.

I am the Almighty God.
Is any thing too hard for the Lord?—see *Jer.* 32, 27.
I am God Almighty.

Deut. iii. 24.

What God is there in heaven, or in earth, that can do according to thy works, and according to thy might?

Job v. 9.

Who doth great things and unsearchable, marvellous things without number.

ix. 4.

He is — mighty in strength: who hath hardened himself against him and prospered?

12.

Who will say unto him, What dost thou?

19.

If I speak of strength, lo, he is strong.

xliv. 2.

I know that thou canst do every thing, and that no thought can be withholden from thee.

Pf. lxii. 11.

God hath spoken once; twice have I heard this, that power belongeth unto God.

lxxxvi. 10.

Thou art great, and doest wondrous things.

lxxxix. 13.

Thou hast a mighty arm; strong is thy hand, and high is thy right hand.

cxxxv. 6.

Whatsoever the Lord pleased, that did he, in heaven, and in earth, in the seas, and all deep places.

cxlvii. 5.

Great is the Lord, and of great power.

If. xl. 15, 17.

Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold he taketh up the isles as a very little thing—All nations before him are as nothing; and they are counted to him less than nothing and vanity.

Hast

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary?—he giveth power to the faint, and to them that have no might he increaseth strength.

I will work, and who shall let it?

As the rain cometh down and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and breed, that it may give seed to the sower, and bread to the eater; so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

There is nothing too hard for thee.

He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What dost thou?

IV. OMNIPRESECE AND OMNISCIENCE.

1. In General.

Behold the heaven of heavens cannot contain thee, Do not I fill heaven and earth, saith the Lord?

The Lord is a God of knowledge.

He that planted the ear, shall not he hear? he that formed the eye, shall not he see?

His understanding is infinite.

There is no searching of his understanding. Known unto God are all his works from the beginning of the world.

2. Respecting Mankind.

By him actions are weighed.

The Lord seeth not as man seeth; for man looketh on the outward appearance; but the Lord looketh on the heart.

The Lord searcheth all hearts; and understandeth all the imaginations of the thoughts.

I know also my God, that thou triest the heart, and hast pleasure in uprightness.

Hast thou eyes of flesh, or seest thou as man seeth?

His eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

The righteous God trieth the heart and reins.

His eyes behold, his eye-lids try the children of men.

The Lord looketh from heaven, he beholdeth all the sons of men: from the place of his habitation he looketh upon all the inhabitants of the earth.

well

Jf. xl. 28, 29.

Is. xlii. 9.

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- Pf.* xlv. 21. Shall not God search this out? for he knoweth the secrets of the heart.
 cxxxix. 1. O Lord, thou hast searched me and known me.
Prov. v. 21. The ways of man are before the eyes of the Lord, and he pondereth all his goings.
 xvi. 21. The Lord weigheth the spirits.
 xvii. 3. The Lord trieth the hearts.
Jer. xvi. 17. Mine eyes are upon all their ways; they are not hid from my face: neither is their iniquity hid from mine eyes.
 xvii. 10. I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings.
 xxiii. 24. Can any hide himself in secret places, that I shall not see him?
 xxvii. 19. Thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.
Acts xvii. 27. Though he be not far from any one of us.
Numb. xxxii. 23. And be sure your sin will find you out.
Job xxii. 13. Thou sayest, How doth God know? can he judge through the dark cloud?
Pf. x. 11. He hath said in his heart, God hath forgotten; he hideth his face, he will never see it.
 lxiv. 5. They say, Who shall see them?
 xciv. 7. Yet they say, The Lord shall not see; neither shall the God of Jacob regard it.
If. xxix. 15. Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?
If. xlvii. 10. Thou hast trusted in thy wickedness; thou hast said, None seeth me.
Exek. viii. 12. They say, The Lord seeth us not, the Lord hath forsaken the earth.

V. WISDOM.

- Job* ix. 4. He is wise in heart.
Pf. xcii. 5. O Lord, how great are thy works! and thy thoughts are very deep.
If. xxviii. 29. This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working.
1 John i. 5. God is light, and in him is no darkness at all.
Rom. xvi. 27. To God only wise be glory through Christ Jesus for ever.
Dan. ii. 20. Blessed be the name of God for ever and ever; for wisdom and might are his.
 28. He giveth wisdom unto the wise, and knowledge to them that know understanding.

VI. GOODNESS.

I. In general.

- Pf.* xxxiii. 5. The earth is full of the goodness of the Lord.
 xxxiv. 8. O taste and see that the Lord is good.

How

CHAP. I. CONCERNING THE DEITY.

How excellent is thy loving kindness, O God!

With thee is the fountain of life.

Thou, Lord, art good.

The Lord is good.

The earth is satisfied with the fruit of thy works.

These all wait upon thee, that thou mayest give them their meat in due season: that thou givest them they gather; thou openest thy hand, they are filled with good.

Thou art good, and doest good.

Who giveth food to all flesh; for his mercy endureth for ever.

The Lord is good to all; and his tender mercies are over all his works.

The eyes of all wait upon thee, and thou givest them their meat in due season: thou openest thine hand, and satisfiest the desire of every living thing.

How great is his goodness! and how great is his beauty!

God is love.

Psf. xxxvi. 7.

9.

lxxxvi. 5.

c. 5.

civ. 13.

27, 28.

cxix. 68.

cxixvi. 25.

cxlvi. 9.

15, 16.

Zech. ix. 17.

1 John iv. 16.

2. In the Seasons.

While the earth remaineth, seed time and harvest, and cold and heat, *Gen.* vii. 22. and summer and winter, and day and night shall not cease.

The eyes of the Lord thy God are always upon it, from the beginning *Deut.* xi. 12. of the year even unto the end of the year.

I will give you the rain of your land in its due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine and thine oil. See *Lev.* 26. 4.

Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth and waterest it.

Thou crownest the year with thy goodness.

The day is thine, the night also is thine; thou hast prepared the light and the sun: thou hast set all the borders of the earth, thou hast made summer and winter.

He saith to the snow, Be thou on the earth; likewise to the small rain, *Job* xxvii. 6. and to the great rain of his strength.

By the breath of God frost is given; and the breadth of the waters is straitened.

He giveth snow like wool; he scattereth his hoar-frost like ashes: he casteth forth his ice like morsels; who can stand before his cold? He sendeth out his word and melteth them: he causeth his wind to blow; and the waters flow.

Are there any among the vanities of the Gentiles that can cause rain? *Jer.* xiv. 22. or can the heavens give showers? Art not thou he, O Lord our God?

He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

B

3. Towards

3. Towards Mankind.

1.] In General.

Pſ. xl. 5.

Many, O Lord, are thy wonderful works which thou haſt done, and thy thoughts which are to us ward; they cannot be reckoned-up in order unto thee; if I would declare and ſpeak of them, they are more than can be numbered.

cxxxix. 17.

How precious are thy thoughts unto me, O God! how great is the ſum of them!

viii. 3, 4.

When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained; what is man, that thou art mindful of him, and the ſon of man, that thou viſiteſt him?

cxliv. 3.

Who crowneth thee with loving kindneſs and tender mercies.

ciii. 4.

The father himſelf loveth you.

Job vi. 27.

I will rejoice over them to do them good. See Deut. 26, 63.

Jer. xxxii. 41.

And delighted themſelves in thy great goodneſs.

Neh. ix. 25.

Who giveth us richly all things to enjoy.

1 Tim. vi. 17.

2.] Unlimited.

Job xxv. 3.

Upon whom doth not his light ariſe?

Matt. v. 45.

He maketh his ſun to riſe on the evil, and on the good, and ſendeth rain on the juſt, and on the unjuſt.

Luke xiv. 22.

And yet there is room.

Rev. xxii. 17.

Whoſoever will, let him take of the water of life freely.

3.] Impartial.

Exod. xvi. 18.

He that gathered much had nothing over, and he that gathered little had no lack.

Acts xi. 18.

Then hath God alſo to the Gentiles granted repentance unto life.

Acts xv. 9.

And put no difference between us and them.

Rom. iii. 22.

There is no difference.

x. 12.

For there is no difference between the Jew and the Greek; for the ſame Lord over all is rich unto all that call upon him.

4.] Unchangeable.

If. xlix. 15.

Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea they may forget, yet will I not forget thee.

liv. 10.

The mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee.

Hab. xiii. 5.

I will never leave you nor forſake you.

5. Mani-

5.] Manifested in particular instances.

(1.) In their *formation*. (See chap. i. § second. iv.)

(2.) In having *designed* them for *happiness*.

And the Lord God planted a garden eastward in *Eden*; and there he *Gen. ii. 8.*
put the man whom he had formed.

I know the thoughts that I think towards you, saith the Lord, thoughts *Jer. xxix. 11.*
of peace and not of evil.

(3.) In their *preservation*.

O thou preserver of men.

Thou hast granted me life and favour, and thy visitation hath pre-
served my spirit.

Job vii. 20.
x. 12.

I laid me down and slept; I awaked for the Lord sustained me.

Pf. iii. 5.

I will both lay me down in peace and sleep; for thou Lord only
makest me to dwell in safety.

iv. 8.

It is of the Lord's mercies that we are not consumed; because his
compassions fail not; they are new every morning; great is thy faithful-
ness.

Lam. iii. 22, 3.

The God of my life.

Thy right hand upholdeth me.

Pf. xlii. 8.

Who art the confidence of all the ends of the earth, and of them
that are afar off upon the sea.

xliii. 8.
xliv. 5.

Who holdeth our soul in life, and suffereth not our feet to be moved.

xlvi. 9.

Lord, thou hast been our dwelling-place in all generations.

xc. 1.

The Lord shall preserve thee from all evil; he shall preserve thy soul:

cxxi. 7, 8.

The Lord shall preserve thy going out, and thy coming in, from this
time forth, and even for evermore.

(4.) In *providing* for their present support and comfort.

The Lord is my shepherd, I shall not want.

Pf. xxiii. 1.

Surely goodness and mercy shall follow me all the days of my life.

6.

Thou art my hope, O Lord God, thou art my trust from my youth.

lxxi. 5.

He is our God, and we are the people of his pasture, and the sheep of
his hand.

xcv.

Who satisfieth thy mouth with good things.

ciii. 5.

I am poor and needy, yet the Lord thinketh upon me.

xl. 17.

Thou, O God, hast prepared of thy goodness for the poor.

lxviii. 10.

(5.) In giving them the pleasures of *domestic life*.

God setteth the solitary in families.

Pf. lxxviii. 6.

Lo, children are an heritage of the Lord.

cxxvii. 3.

He filled their houses with good things.

Job xxii. 18.

(6.) In *delivering* them out of affliction, or *supporting* them under it.

- Pf.* ix. 9. The Lord will be a refuge for the oppressed, a refuge in time of trouble.
Pf. xlv. 1. God is our refuge and strength, a very present help in trouble.
 iii. 8. Salvation belongeth unto the Lord.
 lxviii. 20. He that is our God is the God of salvation; and unto God the Lord
 belong the issues from death.
 ciii. 3, 4. Who healeth all thy diseases; who redeemeth thy life from destruction.
 cxxiv. 8. Our help is in the name of the Lord, who made heaven and earth.
Jf. l. 12. I even I am he that comforteth you.
 xliii. 2, 3. When thou passest through the waters, I will be with thee; and
 through the rivers, they shall not overflow thee; when thou walkest
 through the fire, thou shalt not be burnt, neither shall the flame kindle
 upon thee: for I am the Lord thy God, the holy one of Israel, thy
 saviour.
 2 *Sam.* iv. 9. The Lord liveth, who hath redeemed my soul out of all adversity.
 2 *Cor.* vii. 6. God that comforteth those that are cast down.
Pf. ciii. 6. The Lord executeth righteousness and judgment for all that are op-
 pressed.
 cxlvi. 5. Happy is the man that hath the God of *Jacob* for his help.
 8. The Lord raiseth them that are bowed down.
 9. He relieveth the fatherless and widow.
 lxviii. 5. A father of the fatherless, and a judge of the widow, is God in his
 holy habitation.
Jer. xlix. 11. Leave thy fatherless children, I will preserve them alive; and let thy
 widows trust in me.
Hof. xiv. 3. In thee the fatherless find mercy.
Gen. xlviii. 21. Behold I die; but God shall be with you.

(7.) In *forgiving* their sins.

- Exod.* xxxiv. 6, 7. The Lord, the Lord God merciful and gracious, long suffering, and
 abundant in goodness and truth; keeping mercy for thousands, forgiving
 iniquity, transgression, and sin.
Job xxxiii. 27, 8. He looketh upon men, and if any say, I have sinned, and perverted
 that which was right, and it profiteth me not, he will deliver his soul
 from going into the pit, and his life shall see the light.
 2 *Chron.* xxx. 9. The Lord your God is gracious and merciful, and will not turn away
 his face from you, if ye turn unto him.
Neh. ix. 17. Thou art a God ready to pardon, gracious and merciful, slow to an-
 ger and of great kindness.
Pf. lxii. 12. Also unto thee, O Lord, belongeth mercy.
 lxxxvi. 5. Thou, Lord, art good, and ready to forgive, and plenteous in mercy.
 15. Thou, O Lord, art a God full of compassion and gracious, long suffer-
 ing and plenteous in mercy.
Pf. lxxxix. 2. For I have said, mercy shall be built up for ever.
 ciii. 3. Who forgiveth all thine iniquities.
 8. The Lord is merciful and gracious, slow to anger, and plenteous in
 mercy.

As

As far as the east is from the west so far hath he removed our transgressions from us: like as a father pitieth his children so doth the Lord pity them that fear him: for he knoweth our frame; he remembereth that we are dust.

12, 14.

The Lord is gracious, and full of compassion.

cxiii. 4.

Great are thy tender mercies, O Lord.

cxix. 156.

There is forgiveness with thee, that thou mayest be feared.

cxix. 4.

With the Lord there is mercy, and with him there is plenteous redemption.

7.

Gracious is the Lord and righteous, yea, our God is merciful.

cxvi. 5.

The Lord is gracious and full of compassion, slow to anger, and of great mercy.

cxlv. 8.

He healeth the broken in heart, and bindeth up their wounds.

cxlvii. 3.

I am merciful, saith the Lord, and I will not keep anger for ever.

Jer. iii. 12.

I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

xxxiii. 8.

Fury is not in me.

If. xxvii. 4.

Therefore will the Lord wait that he may be gracious unto you.

xxx. 18.

I even I am he, that blotteth out thy transgressions, for mine own sake, and will not remember thy sins.

xlili. 25.

I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins.

xliv. 22.

Have I any pleasure at all that the wicked should die, saith the Lord *Ezek.* xviii. 23. God, and not that he would return from his ways and live?

As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.

xxxiii. 11.

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him.

Dan. ix. 9.

How shall I give thee up, Ephraim? how shall I deliver thee, Israel? *Hos.* xi. 8.

O Israel, thou hast destroyed thyself; but in me is thine help.

xiii. 9.

I will heal their backsliding, I will love them freely.

xiv. 4.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

Mic. vii. 18.

When he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.

Luke xv. 20.

The Lord is—longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

2 Pet. iii. 9.

(8) In giving them instruction and assistance.

I will bless the Lord who hath given me counsel.

Psa. xvi. 17.

Good and upright is the Lord, therefore will he teach sinners in the way.

xxv. 8.

I will instruct thee and teach thee, in the way which thou shalt go.

xxxii. 8.

O God, thou hast taught me from my youth.

lxxi. 17.

My father, thou art the guide of my youth.

Jer. iii. 4.

Thou shalt guide me by thy counsel.

Psa. lxxiii. 24.

The

Pr. ii. 6.

The Lord giveth wisdom, out of his mouth cometh knowledge and understanding.

If. xxviii. 26.
xlviii. 17.

His God doth instruct him to discretion, and doth teach him.
I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

Luke. xi. 13.

How much more shall your heavenly father give the holy spirit to them that ask him?

Ephes. iii. 16.

That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man.

(9.) In giving them the hope of *immortality*.

Pf. xvi. 10.
11.

My flesh also shall rest in hope.
Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore.

xvii. 15.

As for me, I shall behold thy face in righteousness, I shall be satisfied, when I awake, with thy likeness.

alix. 15.

God will redeem my soul from the power of the grave.

See chap. vi. § third. 8. and chap. viii. Funeral Occasions.

(10.) In the *christian* institution of religion (See chap. vi.)

5. *Objections* against it considered.

Job iii. 20.

Wherefore is light give to him that is in misery, and life to the bitter in soul?

VII. RIGHTEOUSNESS.

1. In general.

Gen. xviii. 25.

Shall not the judge of all the earth do right?

Deut. xxxii. 4.

A God of truth, and without iniquity, just and right is he.

Job x. 4.

Doth God pervert judgment? or doth the Almighty pervert justice?

xxxiv. 10.

Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity.

12.

xxxvii. 23.

He is excellent in power, and in judgment, and in plenty of justice.

Pf. ix. 8.

He shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

xxxiii. 4.

The word of the Lord is right, and all his works are done in truth.

xlvi. 8.

God sitteth upon the throne of his holiness.

l. 6.

The heavens shall declare his righteousness; for God is judge himself.

lxxxix. 14.

Justice and judgment are the habitation of thy throne.

xcvi. 13.

He shall judge the world with righteousness, and the people with his truth.

xcix. 9.

The Lord our God is holy.

cxi. 3.

His righteousness endureth for ever.

9.

Holy and reverend is his name.

Righteous

Righteous art thou, O Lord, and upright are thy judgments. *Isa. l. cxix. 137.*
Thy righteousness is an everlasting righteousness, and thy law is the *142.*
truth.

The Lord is righteous in all his ways, and holy in all his works. *cxlvi. 17.*
I am the Lord, which exercise loving-kindness, judgment and right- *Jer. ix. 24.*
ousness in the earth; for in these things I delight, saith the Lord.

Hear now, O house of *Israel*, is not my way equal? *Ezek. xviii. 25.*

The king of heaven, all whose works are truth, and his ways judgment. *Dan. iv. 37.*

The Lord our God is righteous in all his works which he doth. *xi. 14.*

Just and true are thy ways, thou king of saints. *Rev. xv. 3.*

Salvation, and glory, and honour, and power, unto the Lord our God; *xix. 1, 2.*

for true and righteous are his judgments.

Shall mortal man be more just than God? *Job iv. 17.*

2. Respecting the *divine laws.*

The law of the Lord is perfect. *Pf. xix. 7.*

I esteem all thy precepts concerning all things to be right. *cxix. 128.*

Thy testimonies that thou hast commanded are righteous and very *138.*
faithful.

Wherefore the law is holy; and the commandment holy, and just, and *Rom. vii. 12.*
good.

O my people, what have I done unto thee, and wherein have I wearied *Mic. vi. 3.*
thee? testify against me.

Lord, I know thee that thou art an hard man. *Matt. xxv. 24.*

His commandments are not grievous. *1 John v. 3.*

3. As it includes *impartiality.*

The Lord our God—regardeth not persons nor taketh reward. *Deut. x. 17.*

Him that accepteth not the persons of princes, nor regardeth the *Job xxxiv. 19.*
rich more than the poor.

Are ye not as the children of the Ethiopians unto me, O children of *Amos ix. 7.*
Israel, saith the Lord?

Of a truth I perceive that God is no respecter of persons. *Acts x. 34.*

There is no respect of persons with God. *Rom. ii. 11.*

Is he the God of the Jews only? Is he not also the God of the Gen- *iii. 29.*
tiles? yea, of the Gentiles also?

Israel, saith the Lord?

Of a truth I perceive that God is no respecter of persons.

There is no respect of persons with God.

Is he the God of the Jews only? Is he not also the God of the Gen-

tiles? yea, of the Gentiles also?

4. As it includes *veracity.*

I will not leave thee, until I have done that which I have spoken to *Gm. xxviii. 15.*
thee of.

God is not a man that he should lie, neither the son of man that he *Numb. xxiii. 19.*
should repent: hath he said, and shall he not do it? or hath he spoken,

and shall he not make it good?

Know, therefore, that the Lord thy God he is God, the faithful God, *Deut. vii. 9.*

Lord

Isaiah 15:21

John 17:3

Rev. 3:14, 17

Rev 1:5

2. 49. 7

Isaiah 32:16

1 Kings viii. 23.

Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants, that walk before thee with all their hearts.

Is. xxv. 1.

Thy counsels of old are faithfulness and truth.

Pf. lxxxix. 2.

Thy faithfulness shalt thou establish in the very heavens.

Luke i. 45.

There shall be a performance of those things which were told her from the Lord.

2 Cor. i. 20.

All the promises of God in him are yea, and in him amen, unto the glory of God.

1 Thes. v. 24.

Faithful is he that calleth you, who also will do it.

4. *Objections* against it considered.

1.] From the *prosperity* of the *wicked*, and the *sufferings* of the *righteous*.

Job xxi. 7.

Wherefore do the wicked live, become old, yea are mighty in power?

Pf. lxxiii. 12.

Behold these are the ungodly, who prosper in the world; they increase in riches.

Ecc. vii. 15.

There is a just man that perisheth in his righteousness; and there is a wicked man, that longeth his life in his wickedness.

ix. 2.

All things come alike to all: there is one event to the righteous and the wicked.

xi.

I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

viii. 14.

There is a vanity which is done upon the earth, that there be just men, unto whom it happeneth according to the works of the wicked; again, there be wicked men to whom it happeneth according to the work of the righteous: this also is vanity.

Jer. ii. 5.

Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity and are become vain?

ix. 1.

Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments: wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

Exek. xviii. 25.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel, is not my way equal?

xxxiii. 17.

Hab. i. 13.

Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue, when the wicked devoureth the man that is more righteous than he?

Luke xiii. 2.

Suppose ye, that these Galileans were sinners above all the Galileans because they suffered such things? I tell you nay.

[2. From

2.] From the power of temptations.

God is faithful, who will not suffer you to be tempted above what ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man.

3.] From the punishment of the wicked.

Is God unrighteous who taketh vengeance? God forbid: for then how shall God judge the world?

4.] From the delay of punishment.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

5.] From children suffering by the sins of their parents.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me.

What mean ye that ye use this proverb concerning the land of Israel saying, The fathers have eaten sour grapes, and the childrens teeth are set on edge? As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel.

The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.

VIII. FELICITY.

The blessed God.

The blessed and only potentate.

1 Tim. i. 11.
vi. 15.

IX. IMMUTABILITY.

He is of one mind, and who can turn him?

The counsel of the Lord standeth for ever; the thoughts of his heart to all generations.

I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it.

My counsel shall stand, and I will do all my pleasure.

His ways are everlasting.

I am the Lord, I change not.

The gifts and callings of God are without repentance.

With whom is no variableness, neither shadow of turning.

Job xxiii. 13.
Ps. xxxiii. 11.

Is. xlv. 10.
Hab. iii. 7.
Mal. iii. 6.
Rom. xi. 29.
Jam. i. 17.

X. INCOMPREHENSIBILITY.

Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

He

Isaiah 40:20

Job xxvi. 9.
14.

He holdeth back the face of his throne, and spreadeth his cloud upon it.
Lo, these are part of his ways ; but how little a portion is heard of him ?

Job xxxvi. 26.
xxxvii. 23.
Pf. cxxxix. 6.

Behold, God is great and we know him not.
Touching the Almighty, we cannot find him out.
Such knowledge is too wonderful for me ; it is high, I cannot attain unto it.

If. xlv. 15.
John iv. 24.
1 Tim. vi. 16.

Verily thou art a God that hidest thyself.
God is a spirit.
Dwelling in light, which no man can approach unto ; whom no man hath seen, nor can see ; to whom be honour and power everlasting.
Amen.

C H A P. II.

CONCERNING VIRTUE AND VICE IN GENERAL.

First. The NATURE of Virtue and Vice.—To be virtuous is

I. To live according to nature.

Shew thyself a man.
Shew yourselves men.

1 Kings ii. 2.
If. xlv. 8.

II. To follow the dictates of reason and conscience.

Herein do I exercise myself to have always a conscience void of offence, toward God, and toward men. *Acts xxiv. 16.*

When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which shew the work of the law written in their hearts; their conscience also bearing witness, and their thoughts, the mean while, accusing or else excusing one another. *Rom. ii. 14, 15.*

Holding—a good conscience.

1 Tim. i. 19.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit. *Rom. viii. 4.*

Walk in the spirit, and ye shall not fulfil the lusts of the flesh.

Gal. v. 16.

To him that knoweth to do good, and doeth it not, to him it is sin. *Jam. iv. 17.*

How far ignorance will excuse our faults.

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. *Acts xxvi. 9.*

I obtained mercy, because I did it ignorantly in unbelief.

1 Tim. i. 13.

In the integrity of my heart, and the innocence of my hands I have done this. *Gen. xx. 5.*

He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. *Luke xii. 48.*

III. To act upon good principles, and with worthy intentions.

- Prov.* xxiii. 7. As he thinketh in his heart so is he.
 iv. 23. Out of it are the issues of life.
Luke vi. 45. A good man out of the good treasure of his heart, bringeth forth that which is good.
Matt. xv. 19. Out of the heart proceedeth evil thoughts, murders, &c.

How far good intentions will, of themselves, constitute a virtuous character.

- 1 Kings* viii. 18. The Lord said unto David my father, Whereas it was in thine heart
2 Chr. vi. 8. to build an house unto my name, thou didst well that it was in thine heart.
Mark xii. 43, 44. Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.
Luke xxi. 3, 4.
2 Cor. viii. 12. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

A regard to the opinion of the world not to be the principal motive to action.

- Matt.* v. 1. Take heed that ye do not your alms before men to be seen of them.
 xxiii. 5. All their works they do for to be seen of men.
John v. 41. I receive not honour from men.
 44. How can ye believe, who receive honour one of another, and seek not the honour which cometh from God only.
1 Cor. iv. 3. With me it is a very small thing that I should be judged of you, or of men's judgment;—he that judgeth me is the Lord.
Gal. i. 10. Or do I seek to please men?
John xii. 43. For they loved the praise of men, more than the praise of God.

IV. To avoid extremes.

- Deut.* v. 32. Ye shall not turn aside to the right hand or to the left.
 xxviii. 14. Thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left.
Josh. xxiii. 6. That ye turn not aside therefrom to the right hand, or to the left.
Prov. iv. 27. Turn not to the right hand, nor to the left; remove thy foot from evil.

V. To do every thing in its season.

- Ecc.* iii. 1. To every thing there is a season; and a time to every purpose under the heaven.

VI. To

VI. To behave with decorum.

Provide things honest in the sight of all men.
Let us walk honestly as in the day.
Whatsoever things are honest.
Abstain from all appearance of evil.

Rom. xii. 17.
xiii. 13.
Phil. iv. 8.
1 Thes. v. 22.

VII. To obey the will of God. See chap. iii. § 2.

Secondly. GENERAL PROPERTIES of a virtuous,
and of a vicious character.

I. SINCERITY.

If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul: *Deut. iv. 29.*

Now therefore fear the Lord, and serve him in sincerity and truth.

Josh. xxiv. 14.

Only fear the Lord, and serve him in truth, with all your heart.

1 Sam. xii. 24.

Serve him with a perfect heart, and with a willing mind.

1 Chron. xxviii. 9.

And in every work that he began, in the service of the house of God, and in the law, and in the commandments to seek his God, he did it with all his heart, and prospered. *2 Chron. xxxi. 21.*

Let integrity and uprightness preserve me.

Psa. xxv. 21.

As for me, I will walk in mine integrity.

xxvi. 11.

Behold thou desirest truth in the inward parts.

li. 6.

My son, give me thine heart.

Prov. xxiii. 26.

Behold an *Israelite* indeed, in whom is no guile.

John i. 47.

He is not a *Jew*, who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a *Jew*, who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God. *Rom. ii. 28, 9.*

It is required in stewards, that a man be found faithful.

1 Cor. iv. 2.

That ye may be sincere.

Phil. i. 10.

Whatsoever ye do, do it heartily, as unto the Lord, and not unto men.

Col. iii. 23.

Beloved, thou doest faithfully whatsoever thou doest.

3 John 5.

The reverse of which is HYPOCRISY.

Their heart was not right with him, neither were they steadfast in his covenant. *Psa. lxxviii. 37.*

And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. *Jer. iii. 10.*

Wo unto you scribes and pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Matt. xxiii. 25.*

Wo unto you scribes and pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness: even so, ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity.

27, 8.

Beware

Luke xii. 1. Beware ye of the leaven of the Pharisees which is hypocrisy.
Acts viii. 21. Thy heart is not right in the sight of God.
2 Tim. iii. 5. Having a form of godliness, but denying the power thereof.
Jam. iii. 17. Without hypocrisy.
Rev. iii. 1. I know thy works, that thou hast a name that thou livest, and art dead.

II. RESOLUTION AND STEADFASTNESS.

Job xxvii. 6. My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live.
Pf. cxix. 6. I have sworn, and I will perform it, that I will keep thy righteous judgments.
Acts xi. 23. And exhorted them all, that, with purpose of heart, they would cleave unto the Lord.
1 Thess. v. 21. Hold fast that which is good.
2 Thess. iii. 13. But ye, brethren, be not weary in well-doing.
Matt. xxiv. 13. He that shall endure unto the end, the same shall be saved.
Gal. vi. 9. Let us not be weary in well-doing, for in due season we shall reap if we faint not.
Rev. iii. 11. Hold that fast which thou hast, that no man take thy crown.

The opposites of which are,

1. *Irresolution and Instability.*

Gen. xlix. 4. Unstable as water, thou shalt not excel.
1 Kings xviii. 21. How long halt ye between two opinions?
Hos. vi. 4. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud; and as the early dew it goeth away.
Jam. i. 8. A double minded man is unstable in all his ways.

2. *Indifference.*

Matt. xxv. 4. While the bridegroom tarried they all slumbered and slept.
Rev. iii. 15. I know thy works, that thou art neither cold nor hot.

3. *Declension.*

2 John 8. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.
Rev. ii. 4. Nevertheless, I have somewhat against thee, because thou hast left thy first love.
 iii. 2. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.

Apoc.

4. *Apostacy.*

He hath left off to be wise and to do good.

Pf. xxxvi. 3.

The backslider in heart shall be filled with his own ways.

Pr. xiv. 14.

When the righteous man turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth; shall he live? all his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Ezek. xviii. 24.

Israel hath cast off the thing that is good.

Hof. viii. 3.

No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Luke ix. 62.

If any man draw back, my soul shall have no pleasure in him.

Heb. x. 38.

If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome; the latter end is worse with them than the beginning: for it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

2 Peter ii. 20, 21.

2.

III. FORTITUDE.

Thou have I seen righteous before me in this generation.

Gen. vii. 1.

Be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee.

Josh. i. 7.

Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal.

1 Kings xix. 18.

Should such a man as I flee?

Neb. vi. 11.

Strengthen ye the weak hands, and confirm the feeble knees: say to them that are of a fearful heart, be strong, fear not.

Is. iv. 34.

Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

li. 7.

Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Dan. iii. 18.

When Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime.

vi. 10.

Blessed are they which are persecuted for righteousness sake; for their's is the kingdom of heaven.

Matt. v. 10.

Enter ye in at the strait gate.

vii. 13.

Master, we know that thou art true, and carest for no man.

Mark xii. 14.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the son of man's sake.

Luke vi. 22.

Fear not, little flock, for it is your father's good pleasure to give you the kingdom.

xii. 32.

None

Acts xx. 24.

None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

1 Cor. xvi. 13.

Watch ye, stand fast in the faith, quit you like men, be strong.

Eph. vi. 10.

Finally, my brethren, be strong in the Lord, and in the power of his might.

13.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

1 Tim. vi. 12.

Fight the good fight of faith.

Heb. xii. 1, 2, 3.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us; looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God: for consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Jam. i. 12.

Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

2 Peter i. 5.

Add to your faith, virtue.

Rev. ii. 10.

Be thou faithful unto death, and I will give thee a crown of life.

iii. 4.

Thou hast a few names, even in *Sardis*, which have not defiled their garments; and they shall walk with me in white, for they are worthy.

21.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne.

IV. ZEAL.

Gal. iv. 8.

It is good to be zealously affected always in a good thing.

Rom. xii. 11.

Fervent in spirit.

Rev. iii. 19.

Be zealous.

Rom. x. 2.

I bear them record, that they have a zeal of God, but not according to knowledge.

V. EMINENCE.

1 Kings viii. 61.

Let your heart — be perfect with the Lord your God.

Matt. v. 48.

Be ye therefore perfect, even as your father, who is in heaven is perfect.

Luke xii. 48.

Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

2 Cor. xiii. 11.

Be perfect.

Phil. iii. 12, 14.

Not as though I had already attained, either were already perfect, — but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus.

That

That ye may stand perfect and complete in all the will of God. *Col. iv. 12.*
 We beseech you, brethren, and exhort you, by the Lord Jesus, that *1 Thess. iv. 1.*
 as ye have received of us how ye ought to walk and to please God, so
 ye would abound more and more.

It is a good thing that the heart be established with grace. *Heb. xiii. 9.*
 Grow in grace, and in the knowledge of our Lord and Saviour Jesus *2 Pet. iii. 18.*
 Christ.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always *1 Cor. xv. 58.*
 abounding in the work of the Lord, forasmuch as ye know, that your
 labour is not in vain in the Lord.

The opposite of which is, *aggravated and benious wickedness.*

Are there not with you, even with you, sins against the Lord your *2 Chr. xxviii. 10.*
 God?

Blessed is the man that walketh not in the way of the ungodly, nor *Pf. i. 1.*
 standeth in the way of sinners, nor sitteth in the seat of the scornful.

They proceed from evil to evil.

Wo unto thee, *Chorazin*; wo unto thee, *Bethsaida*; for if the mighty *Matt. xi. 21.*
 works which were done in you, had been done in *Tyre* and *Sidon*, they
 would have repented long ago in sack-cloth and ashes.

Every man is tempted, when he is drawn away of his own lust, and *Jam. i. 14.*
 enticed: then when lust hath conceived it bringeth forth sin, and sin, *15.*
 when it is finished, bringeth forth death.

Thirdly. MOTIVES to VIRTUE, and DISSWASIVES from VICE.

I. GENERAL EXHORTATIONS to a virtuous life.

Behold I have taught you statutes and judgments, even as the Lord *Deut. iv. 5, 6.*
 my God commanded me — keep therefore and do them, for this is your
 wisdom and your understanding.

Behold, the fear of the Lord that is wisdom, and to depart from evil *Job xxviii. 28.*
 is understanding.

Doth not wisdom cry, and understanding put forth her voice? She *Prov. viii. 1, 5.*
 standeth in the top of high places, by the way, in the places of the
 paths; she crieth at the gates, at the entry of the city, at the coming in
 of the doors: Unto you, O men, I call, and my voice is to the sons of
 men. O ye simple, understand wisdom, and ye fools be ye of an un-
 derstanding heart.

Who is simple, let him turn in hither; as for him that wanteth un- *Prov. ix. 4, 5.*
 derstanding, she saith to him, come eat of my bread, and drink of the
 wine which I have mingled.

Wisdom is justified of all her children.

Cleave to that which is good.

Ever follow that which is good.

Beloved, follow not that which is evil, but that which is good.

D

Luke vii. 35.

Rom. xii. 9.

1 Thess. v. 15.

3 John 11.

General

General DISSWASIVES from VICE.

- Jeb xxxvi. 21.* Take heed, regard not iniquity.
Pf. xiv. 4. Have all the workers of iniquity no knowledge? *See Psahn liii. 4.*
Prov. i. 22. How long, ye simple ones, will ye love simplicity? and the scorers
 delight in their scorning, and fools hate knowledge?
xiv. 9. Fools make a mock at sin.
Hof. vii. 5. How long will it be, ere they attain to innocency?
Rom. xii. 9. Abhor that which is evil.

II. The LAWS of Virtue of ETERNAL OBLIGATION.

- Pf. cxix. 152.* Concerning thy testimonies, I have known of old, that thou hast
 founded them for ever.
Matt. v. 18. Verily I say unto you, till heaven and earth pass, one jot or one tittle
 shall in no wise pass from the law, till all be fulfilled.
Luke xvi. 17. It is easier for heaven and earth to pass, than for one tittle of the law
 to fail.

III. The PATH of Virtue PLAIN and EASY.

- Deut. xxx. 11, 14.* This commandment, which I command thee this day, is not hidden
 from thee, neither is it far off. It is not in heaven, that thou shouldest
 say, Who shall go up for us to heaven, and bring it unto us, that we
 may hear it, and do it? neither is it beyond the sea, that thou shouldest
 say, who shall go over the sea for us, and bring it unto us, that we may
 hear it, and do it? But the word is very nigh thee, in thy mouth, and
 in thy heart, that thou mayest do it.
Jf. xxxv. 8. An high-way shall be there, and a way; and it shall be called *The*
way of righteousness; the unclean shall not pass over it, but it shall be for
 those; the way-faring men, though fools, shall not err therein.
xxx. 21. Thine ears shall hear a voice behind thee, saying, This is the way,
 walk ye in it, when ye turn to the right hand or to the left.
Micah vi. 8. He hath shewed thee, O man, what is good.
1 John v. 3. And his commandments are not grievous.

IV. To be virtuous is to RESEMBLE the DEITY.

- Lev. xi. 44.* Ye shall be holy for I am holy. *See Lev. xix. 2.*
Eph. v. 1. Be ye followers of God.
1 Peter i. 16. As he which hath called you is holy; so be ye holy in all manner of
 conversation.
2 Pet. i. 4. That—ye might be partakers of the divine nature.
3 John 11. He that doeth good is of God; but he that doeth evil hath not seen
 God.

V. Virtue a proper expression of *gratitude* to the *supreme Being*.

Only fear the Lord, and serve him in truth with all your heart; for 1 Sam. 12. 24. consider how great things he hath done for you.

I beseech you therefore, brethren, by the mercies of God, that ye Rom. xii. 1. present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

The INGRATITUDE of VICE.

Which said unto God, Depart from us; and what can the Almighty Job xxii. 17, 18. do for them? yet he filled their houses with good things; but the counsel of the wicked is far from me.

What could have been done more to my vineyard, that I have not Is. v. 4. done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

I had planted thee a noble vine, wholly a right seed: how then art Jer. ii. 21. thou turned into the degenerate plant of a strange vine unto me?

VI. VIRTUE APPROVED OF, and REWARDED, by the DEITY.

If thou doest well shalt not thou be accepted?

Gen. iv. 7.

And thou, Solomon my son, know thou the God of thy father, and 1 Chron. xxviii. 9. serve him with a perfect heart, and with a willing:—if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

I know also my God, that thou—hast pleasure in uprightness.

xxix. 17.

The eyes of the Lord run to and fro throughout the whole earth, to 2 Chron. xvi. 9. shew himself strong in the behalf of them whose heart is perfect towards him.

Think upon me, my God, for good, according to all that I have Neb. v. 19. done for this people.

Remember me, O my God, concerning this, and wipe not out my xiii. 14. good deeds that I have done.

Behold, God will not cast away a perfect man.

Job viii. 20.

Know, that the Lord hath set apart him that is godly for himself.

Pf. iv. 3.

Thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.

v. 12.

The righteous Lord loveth righteousness; his countenance doth behold the upright.

xi. 7.

Surely goodness and mercy shall follow me, all the days of my life.

xxiii. 6.

Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart.

xxiv. 3.

O how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men!

xxvi. 10.

Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.

xxxiii. 18.

- Pf.* xxxiv. 15. The eyes of the Lord are upon the righteous, and his ears are open to their cry. *See 1 Peter* iii. 12.
19. Many are the afflictions of the righteous ; but the Lord delivereth him out of them all.
- xxxv. 27. Let the Lord be magnified, who hath pleasure in the prosperity of his servants.
- xxxvii. 18. The Lord knoweth the days of the upright, and their inheritance shall be for ever.
23. The steps of a good man are ordered by the Lord, and he delighteth in his way.
- 39, 40. The salvation of the righteous is of the Lord ; he is their help in the time of trouble : and the Lord shall help them and deliver them ; he shall deliver them from the wicked, and save them because they trust in him.
- l. 23. To him that ordereth his conversation aright, will I shew the salvation of God.
- lxxiii. 1. Truly God is good to *Israel*, even to such as are of a clean heart.
- lxxxiv. 11. The Lord is a sun and shield ; the Lord will give grace and glory ; no good thing will he withhold from them that walk uprightly.
- lxxxv. 8. I will hear what God the Lord will speak ; for he will speak peace unto his people, and to his saints ; but let them not turn again to folly.
- xc. 14, 15, 16. Because he hath set his love upon me, therefore will I deliver him : I will set him on high because he hath known my name : he shall call upon me, and I will answer him ; I will be with him in trouble, I will deliver him and honour him : with long life will I satisfy him, and shew him my salvation.
- ciii. 17, 18. The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them.
- cxv. 13. He shall bless them that fear the Lord, both small and great.
- clx. 13. The upright shall dwell in thy presence.
- cxlv. 20. The Lord preserveth all them that love him.
- clxvi. 8. The Lord loveth the righteous.
- clxvii. 11. The Lord taketh pleasure in them that fear him.
- Prov.* viii. 35. Whoso findeth me findeth life, and shall obtain favour of the Lord.
- x. 29. The way of the Lord is strength to the upright.
- xi. 20. Such as are upright in their way are his delight.
- xii. 2. A good man obtaineth favour of the Lord.
- xv. 9. He loveth him that followeth after righteousness.
- Luke* i. 50. His mercy is on them that fear him, from generation to generation.
- Rom.* viii. 31. If God be for us, who can be against us ?
33. 4. It is God that justifieth ; who is he that condemneth ?
- 1 Thess.* iv. 3. This is the will of God, even your sanctification.
7. God hath not called us unto uncleanness, but unto holiness.
- Heb* xi. 6. He is a rewarder of them that diligently seek him.
- 1 John* iii. 21. Beloved, if our heart condemn us not, then have we confidence towards God.

CHAP. II. ON VIRTUE AND VICE IN GENERAL. 31

VICE *displeasing to GOD.*

Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. *Pf. v. 4.*

God is angry with the wicked every day.

The face of the Lord is against them that do evil; to cut off the remembrance of them from the earth. *vii. 11.*

All the wicked will he destroy. *xxxiv. 16.*

The way of the wicked is an abomination unto the Lord. *cxlv. 20.*

O do not this abominable thing, that I hate. *Prov. xv. 9.*

Because of these things cometh the wrath of God upon the children of disobedience. *Jer. xlv. 4.*

VII. VIRTUE productive of HAPPINESS.

1. In general.

Ye shall therefore keep my statutes and my judgments: which if a man do he shall live in them. *Lev. xviii. 5.*

O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children, for ever! *Deut. v. 29.*

What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him; and to serve the Lord thy God with all thy heart and with all thy soul; to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? *x. 12, 13.*

Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all the words of this law: for it is not a vain thing for you, because it is your life. *xxxii. 46, 7.*

The righteous also shall hold on his way; and he that hath clean hands shall be stronger and stronger. *Job xvii. 9.*

He that doeth these things shall never be moved.

In keeping of them there is great reward. *Pf. xv. 5.*

Depart from evil, and do good, and dwell for evermore. *xix. 11.*

Verily there is a reward for the righteous. *Pf. xxxvii. 27.*

Blessed are they that keep judgment, and he that doth righteousness at all times. *lviii. 11.*

Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. *cvi. 3.*

Blessed are the undefiled in the way, who walk in the law of the Lord. *cxii. 1.*

Blessed is every one that feareth the Lord, that walketh in his ways. *cxix. 1.*

Her ways are ways of pleasantness, and all her paths are peace. *cxviii. 1.*

Then shalt thou walk in thy way safely, and thy foot shall not stumble. *Prov. iii. 17.*

The path of the just is as the shining light, which shineth more and more unto the perfect day. *ci. 23.*

Blessed are they that keep my ways. *iv. 18.*

Whoso findeth me, findeth life. *viii. 32.*

35-

If

- Prov.* ix. 12. If thou be wise, thou shalt be wise for thyself.
 x. 9. He that walketh uprightly walketh surely.
 xi. 18. To him that soweth righteousness shall be a sure reward.
 19. Righteousness tendeth to life.
 xii. 21. There shall no evil happen to the just.
 28. In the way of righteousness there is life, and in the path-way thereof there is no death.
 xvi. 17. The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.
 xxiii. 18. Surely there is an end, and thine expectation shall not be cut off.
 xix. 8. He that keepeth understanding shall find good.
Ecd. viii. 12. Surely I know, that it shall be well with them that fear God.
Is. iii. 10. Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings.
Jer. vii. 23. Walk ye in all the ways that I have commanded you, that it may be well unto you.
 xxxi. 14. My people shall be satisfied with my goodness, saith the Lord.
Ezek. xviii. 9. He is just, he shall surely live, saith the Lord God.
 xx. 11. I gave them my statutes, and shewed them my judgments, which if a man do he shall even live in them.
Amos v. 4. Seek ye me, and ye shall live.
 14. Seek good and not evil, that ye may live.
Misab. ii. 7. Do not my words do good to him that walketh uprightly?
Matt. vii. 24-5. Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.
Luke x. 28. This do, and thou shalt live.
John xiii. 7. If ye know these things, happy are ye if ye do them.
Rom. viii. 6. To be spiritually minded is life and peace.
 28. We know that all things work together for good to them that love God.
 2 Cor. vi. 10. As having nothing, yet possessing all things.
 1 Tim. iv. 8. Godliness is profitable unto all things, having a promise of the life that now is, and of that which is to come.

VICE productive of MISERY.

- Job* viii. 13. The hypocrites hope shall perish.
 xx. 48. Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?
 22. In the fulness of his sufficiency he shall be in straits.
Job xxxii. 10. Many sorrows shall be to the wicked.
Pf. cvii. 17. Fools, because of their transgression, and because of their iniquities, are afflicted.
 cxii. 10. The desire of the wicked shall perish.

He

He that sinneth against me, wrongeth his own soul. *Prov. viii. 35.*
 The fear of the wicked shall come upon him. *x. 24.*
 The expectation of the wicked shall perish. *x. 28.*
 He that pursueth evil, pursueth it to his own death. *xi. 19.*
 Though hand join in hand, the wicked shall not be unpunished. *xi. 21.*
 The wicked shall be filled with mischief. *xii. 21.*
 The way of transgressors is hard. *xiii. 15.*
 Evil pursueth sinners. *21.*
 Destruction shall be to the workers of iniquity. *xxi. 15.*
 He that soweth iniquity shall reap vanity. *xxii. 8.*
 It shall not be well with the wicked. *Ecc. xii. 13.*
 Wo unto the wicked; it shall be ill with him; for the reward of his hands shall be given him. *If. iii. 11.*

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God.

Your iniquities have turned away these things, and your sins have with-holden good things from you. *v. 25.*

Shall he prosper? shall he escape that doeth such things? *Ezek. xvii. 15.*
 They have sown the wind, and they shall reap the whirlwind. *Hos. viii. 7.*
 Destruction and misery are in their ways. *Rom. iii. 16.*

2. VIRTUE tends to PROLONG LIFE.

With long life will I satisfy him. *Pf. xci. 16.*
 Length of days, and long life, and peace shall they add to thee. *Prov. iii. 2.*
 Fear the Lord, and depart from evil: it shall be health to thy navel, and marrow to thy bones. *7. 8.*
 Length of days is in her right hand. *16.*
 By me thy days shall be multiplied, and the years of thy life shall be increased. *ix. 11.*
 The fear of the Lord prolongeth days; but the years of the wicked shall be shortened. *x. 27.*

3. VIRTUE conducive to EXTERNAL PROSPERITY.

As long as he sought the Lord, God made him to prosper. *2 Chr. xxvi. 5.*
 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures. *Job xxxvi. 11.*
 Whatsoever he doeth shall prosper. *Pf. i. 3.*
 O fear the Lord, ye his saints; for there is no want to them that fear him. *xxxiv. 9.*
 What man is he that desireth life, and loveth many days that he may see good?—depart from evil and do good. *12.*
 Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. *xxxvii. 3.*
 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. *25.*

Wealth

34 ON VIRTUE AND VICE IN GENERAL. CHAP. II.

- Pf.* cxii. 3. Wealth and riches shall be in his house.
Prov. i. 33. Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.
 iii. 16. In her left hand riches and honour.
 viii. 21. That I may cause those that love me to inherit substance; and I will fill their treasures.
Matt. vi. 33. Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. *See Luke* xii. 31.
Jf. liv. 17. No weapon that is formed against thee shall prosper.
1 Peter iii. 13. Who is he that will harm you, if ye be followers of that which is good?

4. VIRTUE the path to HONOUR.

- 1 Chron.* iv. 9. And *Jabez* was more honourable than his brethren.
Pf. cxii. 6. The righteous shall be in everlasting remembrance.
Prov. iii. 4. So shalt thou find favour, and good understanding, in the sight of God and man.
 35. The wise shall inherit glory.
 iv. 8, 9. Exalt her, and she shall promote thee; she shall bring thee to honour when thou dost embrace her; she shall give to thine head an ornament of grace; a crown of glory shall she add unto thee.
 x. 7. The memory of the just is blessed.
 xvii. 15. Good understanding giveth favour.
 xxii. 1. A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.
Ecc. vii. 1. A good name is better than precious ointment.
Jf. liv. 17. Every tongue, that riseth against thee in judgment, thou shalt condemn.

VICE attended with INFAMY.

- Prov.* iii. 35. Shame shall be the promotion of fools.
 xiii. 5. A wicked man is loathsome and cometh to shame.
Jf. xiv. 20. The seed of evil doers will never be renowned.

5. VIRTUE the source of INTERNAL PEACE, and of PLEASING REFLECTIONS.

- Pf.* xviii. 21. I have kept the way of the Lord, and have not wickedly departed from my God.
 xxv. 13. His soul shall dwell at ease.
 xcvi. 11. Light is sown for the righteous, and gladness for the upright in heart.
 cxix. 6. Then shall I not be ashamed, when I have respect unto all thy commandments.
 80. Let my heart be found in thy statutes, that I be not ashamed.
 165. Great peace have they that love thy law, and nothing shall offend them.
Prov. iii. 17. All her paths are peace.

A good

A good man shall be satisfied from himself. *Prov. xiv. 14.*
 Go thy way, eat thy bread with joy; and drink thy wine with a merry heart, for God now accepteth thy works. *Ecc. ix. 7.*
 The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever. *If. xxxii. 17.*
 O that thou hadst hearkned to my commandment! then had thy peace been as a river, and thy righteousness as the waves of the sea. *xlvi. 18.*
 My people shall never be ashamed. *Joel ii. 27.*
 He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. *John iii. 21.*
 I have meat to eat that ye know not of. *iv. 32.*
 I have lived in all good conscience before God. *Acts xxiii. 1.*
 Happy is he that condemneth not himself in that thing which he alloweth. *Rom. xiv. 22.*
 Our rejoicing is this, the testimony of our conscience. *2 Cor. i. 12.*
 We trust we have a good conscience, in all things willing to live honestly. *Heb. xiii. 18.*
 Having a good conscience. *1 Peter iii. 16.*

VICE CORRUPTS and ENSLAVES the Mind:

He abhorreth not evil. *Pf. xxxvi. 4.*
 Wo unto them that call evil good, and good evil. *If. v. 20.*
 Were they ashamed, when they committed abomination? nay, they were not at all ashamed, neither could they blush. *Jer. vi. 15.*
 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. *xiii. 23.*
 Whosoever committeth sin is the servant of sin. *John viii. 34.*
 O wretched man that I am! who shall deliver me from the body of this death? *Rom. vii. 24.*
 Serving divers lusts and pleasures. *Titus iii. 3.*
 While they promise them liberty, they themselves are the servants of corruption. *2 Peter ii. 19.*

And creates REMORSE and FEAR.

And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid. *Gen. iii. 9, 10.*
 And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us. *xlii. 21.*
 What hast thou to do with peace? *2 Kings ix. 18.*
 Though wickedness be sweet in his mouth; though he hide it under his tongue; though he spare it, and forsake it not, but keep it still within his mouth; yet his meat in his bowels is turned; it is the gall of asps within him. *Job xx. 12, 14.*
 There were they in great fear, where no fear was. *Pf. liii. 5.*

36 ON VIRTUE AND VICE IN GENERAL. CHAP. II.

Prov. xviii. 14. The spirit of a man will sustain his infirmity: but a wounded spirit who can bear.

xxviii. 1. The wicked flee when no man pursueth.

Jf. xlviii. 22. There is no peace, saith the Lord, unto the wicked.

lvii. 20. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

lix. 8. The way of peace they know not, and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace.

Jer. xxii. 22. Then shalt thou be ashamed and confounded for all thy wickedness.

Matt. xxvii. 3, 5. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver, to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and went and hanged himself.

John viii. 9. And they which heard it, being convicted by their own conscience, went out one by one.

Act xxiv. 25. As he reasoned of righteousness, temperance, and judgment to come, Felix trembled.

Rom. iii. 17. The way of peace have they not known.

vi. 21. What fruit had ye then, in those things, whereof ye are now ashamed?

5. VIRTUE the best support under TROUBLE.

Job xi. 14, 15. If iniquity be in thine hand, put it far from thee—for then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and not fear.

Pf. cxii. 4. Unto the upright there ariseth light in darkness.

7. He shall not be afraid of evil tidings; his heart is fixed trusting in the Lord.

6. VIRTUE prepares the mind for the reception of TRUTH.

Ecl. ii. 26. God giveth to a man that is good in his sight, wisdom and knowledge.

Dan. xii. 10. None of the wicked shall understand, but the wise shall understand.

John vii. 17. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.

7. VIRTUE promotes DOMESTIC HAPPINESS.

Prov. iii. 33. He blesteth the habitation of the just.

xiv. 12. The tabernacle of the upright shall flourish.

8. VIRTUE contributes to the welfare of SOCIETY.

Gen. xii. 2. And thou shalt be a blessing.

Pf. i. 3. He shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season.

Prov. xi. 11. By the blessing of the upright, the city is exalted.

Righte-

CHAP. II. ON VIRTUE AND VICE IN GENERAL. 37

Righteousness exalteth a nation.

Prov. xiv. 34.

See chap. viii. Public Fasts and Thanksgivings.

VICE injurious to the PUBLIC.

Jeroboam, who did sin, and who made *Israel* to sin,
Thy wickedness may hurt a man as thou art, and thy righteousness
may profit the son of man. *1 Kings xiv. 16. Job xxxv. 8.*

9. VIRTUE the only preparation for the FUTURE JUDGMENT.

I said in my heart, God shall judge the righteous and the wicked,
God shall bring every work into judgment, with every secret thing,
whether it be good, or whether it be evil. *Ecc. iii. 17. xii. 14.*

Who may abide the day of his coming? and who shall stand when
he appeareth? *Mal. iii. 2.*

Then shall ye return, and discern between the righteous and the
wicked; between him that serveth God, and him that serveth him not. *18.*

Blessed is that servant, whom his lord, when he cometh, shall find so
doing. *Luke xii. 43.*

Unto whomsoever much is given, of him shall much be required. *47.*

Seeing then that all these things shall be dissolved, what manner of
persons ought we to be, in all holy conversation and godliness? *2 Pet. iii. 11, 12.*

Wherefore, beloved, seeing that ye look for such things, be diligent
that ye may be found of him in peace, without spot, and blameless. *14.*

10. VIRTUE will be rewarded with ETERNAL LIFE.

The righteous hath hope in his death.

Prov. xiv. 32.

Many of them that sleep in the dust of the earth shall awake; some
to everlasting life. *Dan. xii. 2.*

Then shall the righteous shine forth as the sun, in the kingdom of
their father. *Matt. xiii. 43.*

If thou wilt enter into life, keep the commandments. *xix. 17.*

Well done, thou good and faithful servant—enter thou into the joy of
thy Lord. *xxv. 21.*

Come ye blessed of my father; inherit the kingdom prepared for you
from the foundation of the world. *34.*

But the righteous into life eternal.

To them, who by patient continuance in well-doing seek for glory,
and honour, and immortality, eternal life. *Rom. ii. 7.*

So run that ye may obtain.

1 Cor. ix. 24.

Eye hath not seen, nor ear heard, neither have entered into the heart
of man, the things which God hath prepared for them that love him. *2 Cor. ii. 9.*

He that soweth to the spirit, shall of the spirit reap life everlasting. *Gal. vi. 8.*

Let us not be weary of well-doing; for in due season we shall reap,
if we faint not. *9.*

Lay hold on eternal life.

1 Tim. vi. 12.

Holiness,

38 ON VIRTUE AND VICE IN GENERAL. CHAP. II.

- Hab. xii. 14.* Holiness, without which no man shall see the Lord.
2 Peter i. 10, 11. Brethren, give all diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.
1 John ii. 17. He that doeth the will of God abideth for ever.

The VICIOUS exposed to FINAL CONDEMNATION.

- Pf. i. 5.* The ungodly shall not stand in the judgment; nor sinners in the congregation of the righteous.
ix. 17. The wicked shall be turned into hell, and all the nations that forget God.
cxlv. 20. All the wicked will he destroy.
Prov. xi. 7. When a wicked man dieth his expectation shall perish.
xiv. 32. The wicked is driven away in his wickedness.
xxix. 1. He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.
Jer. viii. 20. The harvest is past, the summer is ended, and we are not saved.
Ezek. xviii. 20. The soul that sinneth, it shall die.
Dan. v. 27. Thou art weighed in the balance, and art found wanting.
xii. 2. And some to shame and everlasting contempt.
Matt. iii. 10. And now also the ax is laid unto the root of the trees; therefore every tree, which bringeth not forth good fruit, is hewn down and cast into the fire.
xiii. 41. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.
xxv. 10. And the door was shut.
41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.
46. These shall go away into everlasting punishment.
Luke xii. 47. The servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.
xvi. 2. Give an account of thy stewardship; for thou mayest be no longer steward.
25. Son, remember that thou in thy life-time receivest thy good things, and *Lazarus* also evil things; but now he is comforted and thou art tormented.
xix. 27. Those mine enemies, who would not that I should reign over them, bring them hither, and slay them before me.
Rom. ii. 3. Thinkest thou this, O man—that thou shalt escape the righteous judgment of God?
8. Unto them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath.
vi. 23. The wages of sin is death.

To

To be carnally minded is death. See *verse 13.* *Rom. viii. 6.*
 Know ye not that the unrighteous shall not inherit the kingdom of God? See *Gal. v. 21.* *1 Cor. vi. 9.*
 Knowing therefore the terror of the Lord, we perswade men. *2 Cor. v. 11.*

Behold I have set before you this day, a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God. *Deut. xi. 26-27.*

See, I have set before you this day, life and death, good and evil. *xxx. 15-*
 Ye have said, It is vain to serve God. *Mal. iii. 14.*

VIII. The COMPARATIVE EXCELLENCE of VIRTUE.

There be many that say, Who will shew us any good? Lord, lift up the light of thy countenance upon us. *Pf. iv. 6.*

A little that a righteous man hath, is better than the riches of many wicked. *xxxvii. 16.*

Wisdom is the principal thing: therefore get wisdom, and with all thy getting, get understanding. *Prov. iv. 17.*

I he merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold: she is more precious than rubies; and all the things which thou canst desire are not to be compared unto her. *iii. 14-*

Wisdom is better than rubies, and all the things that may be desired are not to be compared to it. *viii. 11-*

My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. *19-*

Riches profit not in the day of wrath; but righteousness delivereth from death. *xi. 3-*

The righteous is more excellent than his neighbour. *xii. 26.*

Better is little with the fear of the Lord, than great treasure and trouble therewith. *xv. 16-*

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. *xxviii. 6-*

Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. *If. lv. 2.*

What is a man profited, if he shall gain the whole world, and lose his own soul? *Matt. xvi. 26.*

Thou art careful and troubled about many things: but one thing is needful. *Luke x. 41, 42.*

Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into eternal life. *John iv. 13, 14.*

Labour

John vi. 27. Labour not for the meat that perisheth, but for that meat which endureth unto eternal life.

IX. NOTHING can be substituted in the room of VIRTUE.

Gal. vi. 7. Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap.

1 John iii 7. Let no man deceive you, he that doeth righteousness is righteous.

False grounds of confidence are,

I. EXTERNAL PRIVILEGES.

Matt. iii. 9. Think not to say within yourselves, we have *Abraham* to our father.

viii. 11, 12. Many shall come from the east and west, and shall sit down with *Abraham*, and *Isaac* and *Jacob*, in the kingdom of heaven; but the children of the kingdom shall be cast out.

xxi. 16. So the last shall be first, and the first last.

2. A zealous PROFESSION of religion.

Jer. vii. 4. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these.

Matt. v. 20. Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.

vii. 21, 23. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Many will say unto me, in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.

3. The strict OBSERVANCE of RELIGIOUS RITES.

1 Sam. xv. 22. Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

Is. i. 11. To what purpose is the multitude of your sacrifices unto me, saith the Lord?—when ye make many prayers I will not hear; your hands are full of blood.

lviii. 2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

Jer. vi. 20. To what purpose cometh there to me incense from Sheba? and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.

Hos. vi. 6. I desired mercy and not sacrifice, and the knowledge of God more than burnt-offerings.

Go

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Go ye and learn what that meaneth, I will have mercy and not sacrifice. *Matt. ix. 13.*

Wo unto you scribes and pharisees, hypocrites! for ye pay tithes of *xxiii. 23.*
mint, and anise and cummin, and have omitted the weightier matters of
the law, judgment, mercy and faith: these ought ye to have done, and *Luke xi. 42.*
not to leave the other undone.

To love him with all the heart, and with all the understanding, and *Mark xii. 33.*
with all the soul, and with all the strength, and to love his neighbour as
himself, is more than all whole burnt-offerings and sacrifices.

In Christ Jesus, neither circumcision availeth any thing, nor uncir- *Gal. vi. 15.*
cumcision, but a new creature. *v. 6.*

4. RIGHT SPECULATIVE OPINIONS.

What doth it profit, my brethren, though a man say he hath faith, *Jam. ii. 14.*
and have not works? can faith save him?

Wilt thou know, O vain man, that faith without works is dead. *20.*

As the body without the spirit is dead, so faith without works is dead
also. *26.*

5. GOOD RESOLUTIONS.

He answered and said, I go, Sir; and went not. *Matt. xxi. 30.*

6. ATTENDING UPON religious INSTRUCTION.

Not the hearers of the law are just before God, but the doers of the *Rom. ii. 13.*
law shall be justified.

Be ye doers of the word, and not hearers only, deceiving your own- *Jam. i. 22, 24.*
selves: for if any man be a hearer of the word, and not a doer, he is
like unto a man beholding his natural face in a glass; for he beholdeth
himself, and goeth his way, and straightway forgetteth what manner of
man he was.

Fourthly. MEANS by which a VIRTUOUS CHARAC- TER may be acquired and improved.

I. By seeking the KNOWLEDGE of our DUTY.

Thus saith the Lord, Stand in the ways and see, and ask for the old *Jer. vi. 16.*
paths, where is the good way, and walk therein, and ye shall find rest
for your souls.

Wherewith shall I come before the Lord, and bow myself before the *Mic. vi. 6.*
high God?

What lack I yet?

When Jesus saw that he answered discreetly, he said unto him, Thou *Matt. xix. 20.*

art not far from the kingdom of God. *Mark xii. 34.*

The people asked him, saying, What shall we do then?

Master, what shall I do to inherit eternal life?

Luke iii. 10.
x. 25.

Mem

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Acts ii. 37. Men and brethren, what shall we do?
 ix. 6. Lord, what wilt thou have me to do?
 xvi. 30. What must I do to be saved?
Eph. v. 17. Be ye not unwise, but understanding what the will of the Lord is.

II. By attending to INSTRUCTION, ADVICE, and ADMONITION.

Job xxii. 22. Receive, I pray thee the law from his mouth, and lay up his words in thine heart.
Pf. cxli. 5. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head.
Prov. vi. 23. Reproofs of instruction are the way of life.
 viii. 33. Hear instruction, and be wise, and refuse it not.
 xii. 1. Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish.
 15. He that hearkeneth unto counsel is wise.
 xiii. 18. He that regardeth reproof shall be honoured.
 xv. 5. He that regardeth reproof is prudent.
 31, 32. The ear that heareth the reproof of life, abideth among the wise.
 He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding.
 xix. 20. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.
Is. ii. 3. Come ye, and let us go up to the mountain of the Lord, to the house of the God of *Jacob*, and he will teach us of his ways, and we will walk in his paths.
 lv. 3. Incline your ear, and come unto me; hear, and your souls shall live.
Jer. xxii. 29. O earth, earth, earth, hear the word of the Lord.
Matt. xi. 15. He that hath ears to hear, let him hear.
 xiii. 3. Behold, a sower went forth to sow, &c.
 xv. 10. Hear, and understand.
Mark vi. 2. When the sabbath day was come, he began to teach in the synagogue.
Luke viii. 18. Take heed how ye hear.
 xix. 48. All the people were very attentive to hear him.
Acts xvii. 2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures.
 xx. 7. Upon the first day of the week—Paul preached unto them.
2 Cor. ii. 16. To the one we are the savour of death unto death, and to the other the savour of life unto life.
Phil. iii. 1. To write the same things to you, to me indeed is not grievous, but for you it is safe.
Titus iii. 8. These things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works.
2 Pet. i. 12. I will not be negligent to put you always in remembrance of these things.
Heb. ii. 1. We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

I be-

I beseech you, brethren, suffer the word of exhortation.

Heb. xiii. 22.

Let every man be swift to hear.

Jam. i. 19.

Lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

21.

Who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

25.

Disregarding instruction and reproof.

He forsook the counsel of the old men.

1 Kings xii. 8.

Thou hatest instruction and castest my words behind thee.

Pf. l. 17.

They would none of my counsel, they despised all my reproof.

Prov. i. 29.

How have I hated instruction, and my heart despised reproof!

v. 12.

They hear thy words, but they do them not.

Ezek. xxxiii. 31.

Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproof.

John iii. 20.

The word preached did not profit them, not being mixed with faith in them that heard it.

Heb. iv. 2.

III. By reading the SCRIPTURES.

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein.

Josua i. 8.

His delight is in the law of the Lord, and in his law doth he meditate day and night.

Pf. i. 2.

Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.

cxix. 9.

Thy word have I hid in my heart, that I might not sin against thee.

11.

I will meditate in thy precepts, and have respect unto thy ways.

15.

Thy testimonies also are my delight, and my counsellors.

24.

O how love I thy law! it is my meditation all the day.

97.

Through thy precepts I get understanding: therefore I hate every false way.

104.

Thy word is a lamp unto my feet, and a light unto my path.

105.

Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart.

111.

Search the scriptures.

John v. 39.

From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation.

2 Tim. iii. 15.

As new born babes, desire the sincere milk of the word, that ye may grow thereby.

1 Peter ii. 2.

IV. By MEDITATION.

Isaac went out to meditate in the field, at even-tide.

Gen. xxiv. 63.

Commune with your own heart.

iv. 4.

I com-

- Pf.* lxxvii. 6. I commune with mine own heart.
Prov. iv. 26. Ponder the path of thy feet, and let all thy ways be established.
Hag. i. 5. Consider your ways.
If. i. 3. My people doth not consider.

V. By PRAYER.

- Pf.* xix. 12, 13. Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins; let them not have dominion over me.
 xxv. 4. Shew me thy ways, O Lord, teach me thy paths.
 xxvi. 2. Examine me, O Lord, and prove me; try my reins and my heart.
 xliii. 3. O send out thy light and thy truth; let them lead me.
 lxxiii. 28. It is good for me to draw near to God.
 lxxxvi. 11. Teach me thy way, O Lord, I will walk in thy truth.
 cxix. 33. Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart.
 34. Turn away mine eyes from beholding vanity, and quicken thou me in thy way.
 37. Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.
 cxxxix. 23, 4. Teach me to do thy will, for thou art my God; thy spirit is good, lead me into the land of uprightness.
 cxliii. 10. They that wait on the Lord shall renew their strength.
If. xl. 31.

VI. By making choice of VIRTUOUS COMPANIONS.

- Pf.* cxix. 63. I am a companion of them that fear thee, and of them that keep thy precepts.
 xvi. 3. The saints that are in the earth, and the excellent, in whom is all my delight.
Prov. xiii. 20. He that walketh with wise men shall be wise.
Mal. iii. 16. Then they that feared the Lord spake often one to another.

The danger of EVIL COMPANY.

- Gen.* xlix. 6. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united.
Pf. xxvi. 5. I have hated the congregation of evil doers, and will not sit with the wicked.
 cxix. 115. Depart from me, ye evil doers; for I will keep the commandments of my God. See *Pf.* vi. 8.
Prov. i. 10. My Son, if sinners entice thee, consent thou not.
 15. My Son, walk not thou in the way with them, refrain thy foot from their path.
 iv. 14, 15. Enter not into the path of the wicked; go not into the way of evil men, avoid it, pass not by it, turn from it, and pass away.

Forfake

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Forfake the foolish, and live.
 He that followeth vain persons, is void of understanding.
 A companion of fools shall be destroyed.
 Be not deceived; evil communications corrupt good manners.
 Come ye out from among them, and be ye separate, saith the Lord.
 Beware of evil workers.

Prov. ix. 6.
xii. 1.
xiii. 20.
1 Cor. xv. 33.
2 Cor. vi. 17.
Phil. iii. 2.

VII. By Imitating GOOD EXAMPLES.

Be ye followers of me.
 Be ye followers of me, even as I also am of Christ.
 Brethren, be followers together of me, and mark them which walk
 so as ye have us for an ensample.
 Those things which ye have both learned, and received, and heard,
 and seen in me, do.
 We desire that every one of you do shew the same diligence, to the
 full assurance of hope unto the end; that ye be not slothful, but followers
 of them, who through faith and patience inherit the promises.
 Take, my brethren, the prophets who have spoken in the name of the
 Lord, for an example.

1 Cor. iv. 16.
xi. 1.
Phil. iii. 17.

The fatal influence of BAD EXAMPLES.

Thou shalt not follow a multitude to do evil.
 Take heed to thyself, that thou be not snared by following them.
 This their way is their folly: yet their posterity approve their sayings.
 Because iniquity shall abound, the love of many shall wax cold.
 Be not conformed to this world.
 Know ye not, that a little leaven leaveneth the whole lump.
 Be not ye therefore partakers with them.
 Neither be partakers of other men's sins.
 They think it strange, that ye run not with them to the same excess
 of riot.
 All these things happened unto them for examples; and they are writ-
 ten for our admonition

Exod. xxiii. 2.
Deut. xii. 30.
Jf. xlix. 10.
Matt. xxiv. 12.
Rom. xii. 2.
1 Cor. v. 6.
Eph. v. 7.
1 Tim. v. 22.
1 Peter iv. 4.

VIII. By cultivating a LIVELY SENSE OF MORAL GOOD AND EVIL.

It came to pass afterwards, that David's heart smote him, because he
 had cut off Saul's skirt.
 Thine heart was tender.
 And approvest the things that are more excellent.
 Those who, by reason of use, have their senses exercised to discern
 between good and evil.

1 Sam. xxiv. 5.
2 Kings xxii. 19.
Rom. ii. 18.
Heb. v. 14.

IX. By CAUTION and DIFFIDENCE.

Happy is the man that feareth always.
 Be not high minded, but fear.

Prov. xxviii. 14.
Rom. xi. 20.
 Work

1 *Cor.* x. 12.

Let him that thinketh he standeth, take heed lest he fall.

Phil. ii. 12.

Work out your own salvation with fear and trembling.

1 *Peter* i. 17.

Pass the time of your sojourning here in fear.

X. By WATCHFULNESS and CIRCUMSPECTION.

Exodus xxiii. 13.

Be circumspect.

Matt. xxiv. 42.

Watch therefore ; for ye know not what hour your Lord doth come.

xxvi. 41.

Watch and pray, that ye enter not into temptation ; the spirit indeed is willing, but the flesh is weak.

Mark xiii. 33.

Take ye heed, watch, and pray.

37.

What I say unto you, I say unto all, Watch.

Luke xii. 35.

Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37.

Blessed are those servants, whom the Lord when he cometh shall find watching.

Eph. v. 15.

See that ye walk circumspectly, not as fools but as wise.

1 *Peter* v. 8

Be sober, be vigilant.

Is. xlvii. 8.

Thou that dwellest carelessly.

XI. By carefully avoiding LESSER FAULTS.

Ecc. x. 1.

Dead flies cause the ointment of the apothecary to send forth a stinking savour : so doth a little folly him that is in reputation for wisdom and honour.

1 *Thess.* v. 22.

Abstain from all appearance of evil.

Yam. iii. 5.

Behold how great a matter a little fire kindleth !

XII. By guarding against CONSTITUTIONAL VICES.

Pf. xviii. 23.

I kept myself from mine iniquity.

Heb. xii. 1.

Let us lay aside every weight, and the sin which doth so easily beset us.

XIII. By preserving our minds superior to the FEAR OF MEN.

1 *Sam.* xv. 24.*Saul* said unto *Samuel*, I have sinned, for I have transgressed the commandment of the Lord, and thy words, because I feared the people, and obeyed their voice.*Prov.* xxix. 25.

The fear of man bringeth a snare.

Is. li. 7.

Fear ye not the reproaches of men, neither be ye afraid of their revilings.

Jer. i. 8.

Be not afraid of their faces.

Mark xv. 15.*Pilate*, willing to content the people, released *Barabbas* unto them, and delivered *Jesus*, when he had scourged him, to be crucified.

Be

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Be not afraid of them that kill the body, and after that have no more *Luke xii. 4.* that they can do.

There was a man of the Pharisees, named *Nicodemus*—the same came *John iii. 1, 2.* to *Jesus* by night.

Joseph of Arimathea, being a disciple of *Jesus*, but secretly, for fear of the Jews. *xix. 38.*

XIV. By maintaining an habitual SENSE OF RELIGION, and REGARD TO A FUTURE STATE.

I am the Almighty God; walk before me, and be thou perfect.

Gen. xvii. 1.

How then can I do this great wickedness, and sin against God?

xxxix. 9.

That his fear may be before your faces that ye sin not.

Exod. xx. 20.

Know therefore this day, and consider in thine heart, that the Lord he is God. *Deut. iv. 39.*

So did not I, because of the fear of God.

Neb. v. 15.

Stand in awe, and sin not.

Pf. iv. 4.

The fear of the Lord is the beginning of wisdom. See *Prov. i. 7. ix. 10.*

cxl. 10.

Fear the Lord, and depart from evil.

Prov. iii. 7.

The fear of the Lord is a fountain of life, to depart from the snares of death. *xiv. 27.*

By the fear of the Lord men depart from evil. *xvi. 6.*

The just shall live by his faith.

Heb. ii. 4.

By faith ye stand.

2 Cor. i. 24.

Now the just shall live by faith.

Heb. x. 38.

Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. *xi. 6.*

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. *iv. 1.*

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. *iii. 12.*

The transgression of the wicked faith within my heart, there is no fear of God before his eyes. *Pf. xxxvi. 1.*

Fifthly. REPENTANCE and REFORMATION.

I. The NATURE OF REPENTANCE.

I acknowledge my sin unto thee, and mine iniquity have I not hid; I said I will confess my transgression unto the Lord, and thou forgavest the iniquity of my sin. *Pf. xxxii. 5.*

I will declare mine iniquity; I will be sorry for my sin. *xxxviii. 18.*

I acknowledge my transgressions, and my sin is ever before me. *li. 3.*

No man repented him of his wickedness, saying, What have I done. *Jm. viii. 6.*

That

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- Ezek. xvi. 63.* That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.
- xxxvi. 31.* Then shall ye remember your own evil ways, and your doings that were not good; and shall loath yourselves in your own sight, for your iniquities and your abominations.
- Heb. xiv. 8.* *Ephraim* shall say, What have I to do any more with idols?
- Mark xiv. 72.* And when he thought thereon he wept.
- Luke xv. 18.* Father, I have sinned against heaven, and before thee.
- 2 Cor. vii. 10.* Godly sorrow worketh repentance to salvation, not to be repented of.
- Eph. iv. 23.* Be renewed in the spirit of your mind.
- Job xxxiv. 32.* If I have done iniquity, I will do no more.
- Pf. cxix. 59.* I thought on my ways, and turned my feet unto thy testimonies.
- Jer. xxiv. 7.* They shall return unto me with their whole heart.

II. REPENTANCE acceptable to God, and productive of HAPPINESS.

- Pf. xxiv. 18.* The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.
- li. 17.* The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
- Prov. xxviii. 13.* He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy.
- If. lv. 7.* Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon.
- lvii. 15.* Thus saith the high and lofty one that inhabiteth eternity, whose name is holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.
- Ezek. xviii. 21.* If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.
- 30.* Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin.
- 31.* Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?
- 32.* I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.
- xxxiii. 12.* As for the wickedness of the wicked, he shall not fall thereby, in the day that he turneth from his wickedness.
- Zech. i. 3.* Turn ye unto me, saith the Lord of hosts, and I will turn unto you.
- Luke xv. 7.* Joy shall be in heaven over one sinner that repenteth.
- 1 John i. 19.* If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
- Pf. xxxii. 1.* Blessed is he, whose transgression is forgiven, whose sin is covered.
- Blessed

Blessed are they that mourn; for they shall be comforted.
Son, be of good chear, thy sins are forgiven thee.

Matt. v. 4.
'ix. 2.

III. EXHORTATIONS TO REPENTANCE.

If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. *Job xi. 14.*

Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well. *If. i. 16.*

Thus saith the Lord of hosts, the God of Israel, Amend your ways, *Jer. vii. 3.* and your doings.

Let us search and try our ways, and turn again unto the Lord. *Lam. iii. 40.*

Let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor. *Dan. iv. 27.*

O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. *Hos. xiv. 1.*

Bring forth therefore fruits meet for repentance.

Matt. iii. 8.

And they went out, and preached that men should repent.

Mark vi. 12.

Except ye repent, ye shall all likewise perish.

Luke xiii. 3.

Sin no more, lest a worse thing come upon thee.

John y. 14.

Repent ye, therefore, and be converted, that your sins may be blotted out.

Acts iii. 19.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee: for I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

viii. 22, 3.

That they should repent, and turn to God, and do works meet for repentance.

xxvi. 20.

The goodness of God leadeth thee to repentance.

Rom. ii. 4.

Remember therefore from whence thou art fallen, and repent, and do thy first works.

Rev. ii. 5.

IV. The folly and danger of DELAYING REPENTANCE.

To day, if ye will hear his voice, harden not your heart.

Pf. cxv. 7.

I made haste, and delayed not, to keep thy commandments.

cxix. 60.

Seek ye the Lord, while he may be found.

If. lv. 6.

My Lord delayeth his coming. See *Luke xii. 45.*

Matt. xxiv. 48.

Go thy way for this time; when I have a convenient season I will call for thee.

Acts xxiv. 25.

Behold, now is the accepted time; behold, now is the day of salvation. *2 Cor. vi. 2.*

C H A P. III.

ON THE DUTIES OF PIETY.

First. PIETY IN GENERAL.

I. The CHARACTER of a PIOUS MAN.

Gen. v. 24.
vi. 9.
xlii. 18.
1 Kings xviii. 3.
Pf. xxxiv. 2.
Jonah i. 9.

Enoch walked with God.
Noah walked with God.
I fear God.
Obadiab feared the Lord greatly.
I will teach you the fear of the Lord.
I fear the Lord, the God of heaven.

The character of irreligious men.

Pf. x. 4.
If. xxxi. 1.
Rom. iii. 18.

The wicked, through the pride of his countenance, will not seek after God : God is not in all his thoughts.
They look not unto the holy One of *Israel*, neither seek the Lord.
There is no fear of God before their eyes.

II. The REASONABLENESS and ADVANTAGES of PIETY.

1 Sam. ii. 30.
2 Chron. xix. 7.
Job xxii. 21.

Them that honour me, I will honour.
Let the fear of the Lord be upon you.
Acquaint now thyself with him, and be at peace ; thereby good shall come unto thee.

xxxii. 24.
Pf. xxxiii. 8.

Men do therefore fear him.
Let all the earth fear the Lord ; let all the inhabitants of the world stand in awe of him.

xxxvii. 4.

Delight thyself also in the Lord, and he shall give thee the desires of thine heart.

Prov. iii. 6.
xxiii. 17.
If. viii. 13.

In all thy ways acknowledge him, and he shall direct thy paths.
Be thou in the fear of the Lord all the day long.
Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.

Hof. iii. 5.
1 Peter ii. 17.

And shall fear the Lord and his goodness. See *Psalms* cxxx. 4.
Fear God,

The

The folly and guilt of IMPIETY.

Wherefore doth the wicked contemn God?

Pf. x. 13.

Fear ye not me, saith the Lord?

Jer. v. 22.

So that they are without excuse; because that, when they knew God, they glorified him not as God.

Rom. ii. 20.

Thou shalt not take the name of the Lord thy God in vain, for the

Exodus xx. 7.

Lord will not hold him guiltless that taketh his name in vain.

Ye shall not swear by my name falsely; neither shalt thou profane the name of my God.

Lev. xix. 12.

Love no false oath.

Zech. viii. 17.

Thou shalt not forswear thyself; but shalt perform unto the Lord thine oaths.

Matt. v. 33.

Swear not at all.

34.

III. GOD to be feared rather than MAN.

Fear not them which kill the body, but are not able to kill the soul; but rather fear him, who is able to destroy both body and soul in hell.

Matt. x. 58.

See *Luke xii. 4.*

Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

Acts iv. 19.

IV. The GENERAL PREVALANCE of PIETY to be desired.

Hallowed be thy name.

Matt. vi. 10.

Secondly. The KNOWLEDGE of GOD.

I. The IMPORTANCE of it.

The earth shall be full of the knowledge of the Lord. See

Hab. ii. 14.

Know the Lord. See

Is. xi. 9.

Some have not the knowledge of God; I speak this to your shame.

Jer. xxxi. 34.

1 Cor. xv. 34.

II. The MEANS of acquiring it.

Then shall we know, if we follow on to know the Lord.

Hos. vi. 3.

III. The folly of SUPERSTITION.

Thou thoughtest that I was altogether such an one as thyself.

Pf. l. 21.

I perceive that in all things ye are too superstitious.

Acts xvii. 22.

IV. The KNOWLEDGE of God should produce OBEEDIENCE.

He judged the cause of the poor and needy — was not this to know me, saith the Lord?

Jer. xxii. 16.

They profess that they know God; but in works they deny him.

Titus i. 16.

He

- 1 *John* ii. 4. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

Thirdly. ATTENTION to the PROVIDENCE of GOD.

- Gen.* xlv. 8. So now it was not ye that sent me hither, but God.
Deut. xxxii. 7. Remember the days of old, consider the years of many generations.
Job xxxvi. 24. Remember that thou magnify his work, which men behold.
 xxxvii. 14. Hearken unto this, O *Job*; stand still and consider the wondrous works of God.
Pf. lxxvii. 11. I will remember the works of the Lord; surely I will remember thy wonders of old.
 cvii. 43. Whofo is wise, and will observe those things, even they shall understand the kindness of the Lord.
 cxliii. 5. I remember the days of old; I meditate on all thy works; I muse on the work of thine hands.
If. xli. 20. That they may see, and know, and understand together, that the hand of the Lord hath done this.
Micah vi. 9. Hear ye the rod, and who hath appointed it.
Luke ii. 19. *Mary* kept all these things, and pondered them in her heart.
Pf. xxviii. 5. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them and not build them up.
If. v. 12. The harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

Fourthly. REGARD to the DIVINE PRESENCE.

- Gen.* xvi. 13. Thou God seeft me.
 xxviii. 16. Surely the Lord is in this place, and I knew it not.
Job xvi. 19. Also now, behold my witness is in heaven, and my record is on high.
 xxxi. 4. Doth not he see my ways, and count all my steps?
Pf. xvi. 8. I have set the Lord always before me.
Heb. xi. 27. Seeing him who is invisible.

Fifthly. LOVE to GOD.

I. EXHORTATIONS to it.

- Deut.* vi. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. See *Matt.* xxii. 37. *Mark* xii. 30.
Luke x. 27. Thou shalt love the Lord thy God.
Joshua xxiii. 11. Take good heed therefore unto yourselves that ye love the Lord your God.
Pf. xviii. 1. I will love thee, O Lord, my strength.
 xxxi. 25. O love the Lord, all ye his saints.
 2 *Theff.* iii. 5. The Lord direct your heart into the love of God.

We

We love him, because he first loved us.
Keep yourselves in the love of God.

1 John iv. 10.
Jude 21.

II. The great IMPORTANCE of it.

This is the first and great commandment.

Matt. xxii. 38.

III. The CHARACTER of such as are DESTITUTE of it.

I know you, that ye have not the love of God in you.

John v. 42.

IV. OBEDIENCE the proper expression of LOVE to GOD.

Ye that love the Lord hate evil.

Pf. xcvi. 10.

Whofo keepeth his word, in him verily is the love of God perfected :
hereby know we that we are in him.

1 John ii. 5.

This is the love of God, that we keep his commandments.

v. 3.

Sixthly. RELIGIOUS GRATITUDE and PRAISE.

I. In GENERAL.

Now bless the Lord your God.

1 Chr. xxix. 20.

Praise the Lord ; for his mercy endureth for ever.

2 Chr. xx. 21.

Bless the Lord your God for ever and ever.

Neb. ix. 5.

I will praise the Lord according to his righteousness ; and will sing
praise to the name of the Lord most high.

Pf. vii. 17.

I will praise thee, O Lord, with my whole heart.

ix. 1.

O Lord my God, I will give thanks unto thee for ever.

xxx. 12.

I will bless the Lord at all times, his praise shall continually be in my
mouth.

xxxiv. 1.

Sing ye praises with understanding.

xlvi. 7.

We have thought of thy loving kindness, O God, in the midst of thy
temple.

xlvi. 9.

Offer unto God thanksgiving.

l. 11.

Whofo offereth praise glorifieth me.

l. 23.

I will praise thy name, O Lord, for it is good.

liv. 6.

Because thy loving kindness is better than life, my lips shall praise
thee.

lxiii. 3.

My mouth shall praise thee with joyful lips.

lxvii. 3.

Let the people praise thee, O God ; let all the people praise thee.

lxxii. 19.

Blessed be his glorious name for ever and ever.

lxxxiv. 4.

Blessed are they that dwell in thy house ; they will be still praising thee.
I will praise thee, O God, with all my heart, and I will glorify thy
name for ever and ever.

lxxxvi. 12.

It is a good thing to give thanks unto the Lord, and to sing praises
unto thy name, O most high.

xcii. 1.

Let us come before his presence with thanksgiving.

xcv. 2.

Pf. c. 4.

Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.

Ps. i. 2.

Bless the Lord, O my soul; and all that is within me, bless his holy name; bless the Lord, O my soul, and forget not all his benefits.

civ. 33.

I will sing unto the Lord, as long as I live; I will sing praise unto my God, while I have any being.

cvi. 1.

O give thanks unto the Lord, for he is good, for his mercy endureth for ever. See *Psal.* cvii. 1. cxxxvi. 1.

cvi. 8.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

cx. 1.

I will praise the Lord with my whole heart, in the assembly of the upright and in the congregation.

cxv. 1.

Not unto us, O Lord, not unto us, but unto thy name give glory.

cxvi. 12.

What shall I render unto the Lord for all his benefits towards me?

cxvii.

O praise the Lord, all ye nations; praise him all ye people; for his merciful kindness is great towards us, and the truth of the Lord endureth for ever. Praise ye the Lord.

cxxxv. 3.

Praise ye the Lord; for the Lord is good: sing praises unto his name, for it is pleasant.

clxv. 1, 2.

I will extol thee, my God, O king, and I will bless thy name for ever and ever: every day I will bless thee, and I will praise thy name for ever and ever.

cl. 6.

Let every thing that hath breath praise the Lord. Praise ye the Lord.

1 Cor. xiv. 15.

I will sing with the spirit, and I will sing with the understanding.

Eph. v. 19.

Speaking to yourselves in psalms, and hymns, and spiritual songs, singing, and making melody in your hearts unto the Lord.

20.

Giving thanks always for all things, unto God and the father, in the name of our Lord Jesus.

Col. iii. 15.

Be ye thankful.

1 Thess. v. 18.

In every thing give thanks; for this is the will of God in Christ Jesus concerning you.

Heb. xiii. 15.

By him therefore let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name.

INGRATITUDE to the Supreme Being.

Deut. xxxii. 6.

Do ye thus requite the Lord, O foolish people and unwise?

Judges viii. 34.

And the children of Israel remembered not the Lord their God, who had delivered them out of the hand of all their enemies on every side.

2 Chron. xxxii. 25.

Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up.

Pf. cvi. 12, 13.

They sang his praise; they soon forgot his works.

Luke xvii. 17, 18.

Jesus answering said, Were there not ten cleansed? but where are the nine? there are not found that returned to give glory to God, save this stranger.

Rom. i. 21.

When they knew God, they glorified him not as God, neither were thankful.

For

II. FOR PERSONAL MERCIES.

I am not worthy of the least of all the mercies, and of all the truth, *Gen. xxxii. 2.*
which thou hast shewed unto thy servant; for with my staff I passed
over this *Jordan*, and now I am become two bands.

Let us arise and go up to *Bethel*, and I will make there an altar unto *xxxv. 3.*
God, who answered me in the day of my distress, and was with me in
the way which I went.

God who fed me all my life long unto this day. *xlvi. 15.*

The Lord thy God hath blessed thee in all the works of thy hand;— *Deut. ii. 7.*
these forty years the Lord thy God hath been with thee, thou hast lacked
nothing.

Hitherto hath the Lord helped us. *1 Sam. vii. 12.*

Who am I, O Lord God, and what is my house, that thou hast *2 Sam. vii. 18.*
brought me hitherto?

The lines are fallen unto me in pleasant places; yea I have a goodly *Pf. xvi. 6.*
heritage.

Blessed be the Lord, who daily loadeth us with benefits. *lxviii. 19.*

The Lord is my strength and song, and is become my salvation. *cxviii. 14.*

Ye shall eat in plenty, and be satisfied, and praise the name of the *Jos. ii. 26.*
Lord your God.

Go home to thy friends, and tell them how great things the Lord hath *Mark v. 19.*
done for thee, and hath had compassion on thee.

My soul doth magnify the Lord, and my spirit hath rejoiced in God *Luke i. 46, 7.*
my Saviour.

III. OBEDIENCE the best expression of GRATITUDE.

Thy loving kindness is before mine eyes, and I have walked in thy *Pf. xxxvi. 3.*
truth.

I will walk before the Lord in the land of the living. *cxvi. 9.*

O Lord, truly I am thy servant. *162.*

Honour the Lord with thy substance, and with the first fruits of all *Prov. iii. 9.*
thine increase.

Seventhly. SUBMISSION to DIVINE PROVIDENCE.

Aaron held his peace.

It is the Lord, let him do what seemeth good unto him. *Lev. x. 3.*

Behold here am I, let him do to me as seemeth good unto him. *1 Sam. iii. 18.*

Good is the word of the Lord, which thou hast spoken. *2 Sam. xv. 26.*

What shall we receive good at the hand of God? and shall we not *2 Kings xx. 19.*
receive evil? *Job ii. 10.*

I was dumb, I opened not my mouth, because thou didst it. *Pf. xxxix. 9.*

Be still, and know that I am God. *xlvi. 10.*

My soul is even as a weaned child. *cxv. 2.*

Nevertheless, not what I will, but what thou wilt. *Mark xiv. 36.*

Not my will, but thine be done. *Luke xxii. 42.*

Now

John xii. 27.

Now is my faith revealed what shall I say? Father, save me from this hour: but for thy name I came unto this hour. Father, glorify thy name.

xviii. 11.

The cup which my father hath given me, shall I not drink it?

Acts xxi. 14.

The will of the Lord be done.

Eighthly. TRUST in GOD.

I. In general.

Gen. xv. 1.Fear not, *Abram*; I am thy shield.

6.

He believed in the Lord, and he counted it to him for righteousness.

See *Rom.* iv. 3. *Gal.* iii. 6. *Jam.* ii. 23.

xxvi. 24.

Fear not, I am with thee.

Deut. xxxi. 8.

The Lord he it is that goeth before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed.

xxxiii. 27.

The eternal God is thy refuge, and underneath are the everlasting arms.

2 Kings xviii. 22.

We trust in the Lord our God.

Pf. ix. 10.

They that know thy name will put their trust in thee.

xiii. 5.

I have trusted in thy mercy; my heart shall rejoice in thy salvation.

xvi. 1.

Preserve me, O Lord, for in thee do I put my trust.

xxvii. 1.

The Lord is my light, and my salvation; whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?

13, 14.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living: wait on the Lord; be of good courage, and he shall strengthen thine heart; wait I say on the Lord.

xxx. 1.

In thee, O Lord, do I put my trust.

14.

I trusted in thee, O Lord; I said, thou art my God.

24.

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

xxxii. 10.

He that trusteth in the Lord, mercy shall compass him about.

xxxiv. 8.

O taste and see that the Lord is good; blessed is the man that trusteth in him.

22.

None of them that trust in him shall be desolate.

xxxvi. 7.

How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

xxxvii. 5.

Commit thy way unto the Lord; trust also in him.

xxxix. 7.

And now Lord what wait I for? my hope is in thee.

xl. 4.

Blessed is the man that maketh the Lord his trust.

lii. 8.

I trust in the mercy of God for ever and ever.

lxii. 1.

Truly my soul waiteth upon God; from him cometh my salvation.

5.

My soul, wait thou only upon God; for my expectation is from him.

8.

Trust in him at all times.

lxxi. 1.

In thee, O Lord, do I put my trust; let me never be put to confusion.

5.

Thou art my hope, O Lord God; thou art my trust from my youth.

lxxxiv. 12.

O Lord of hosts, blessed is the man that trusteth in thee.

cxv. 11.

Ye that fear the Lord, trust in the Lord; he is their help and their shield.

Return

Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. *Pf. cxvi. 7.*

It is better to trust in the Lord than to put confidence in man. *cxviii. 8.*
They that trust in the Lord, shall be as mount Zion, which cannot be removed, but abideth for ever. *cxviii. 1.*

Trust in the Lord with all thine heart. *Prou. iii. 5.*
In the fear of the Lord is strong confidence, and his children shall have a place of refuge. *xiv. 27.*

Who so trusteth in the Lord, happy is he. *xvi. 20.*
The name of the Lord is a strong tower; the righteous runneth into it, and is safe. *xviii. 10.*

Who so putteth his trust in the Lord shall be safe. *xxix. 25.*
Lo this is our God, we have waited for him, and he will save us: *Ij. xxv. 9.*
this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. *xxvi. 3.*

Trust in the Lord for ever: for in the Lord Jehovah is everlasting strength. *4.*

Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. *xli. 10.*

Fear not, for I am with thee. *xlili. 5.*
Blessed is the man that trusteth in the Lord, and whose hope the Lord *Jer. xvii. 7.*

The Lord is my portion saith my soul; therefore will I hope in him. *Lam. iii. 24.*
It is good that a man should both hope, and quietly wait for the salvation of God. *26.*

Fear ye not, therefore, ye are of more value than many sparrows. *Matt. x. 31.*
See *Luke xii. 7.*

I am not alone, because the Father is with me. *John xvi. 32.*
That we should not trust in ourselves, but in God, who raiseth the dead. *2 Cor. i. 9.*

Casting all your care upon him, for he careth for you. *1 Peter v. 7.*

II. In seasons of AFFLICTION and TROUBLE.

Fear ye not; stand still, and see the salvation of the Lord: *Exodus xiv. 13.*
David encouraged himself in the Lord his God. *1 Sam. xxx. 6.*

I would seek unto God, and unto God would I commit my cause. *Job v. 8.*
Though he slay me, yet will I trust in him. *xliii. 15.*

When my father and mother forsake me, then the Lord will take me up. *Pf. xxvii. 10.*

Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance and my God. *xlili. 5.*

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. *lv. 22.*

God

Pf. xlii. 1, 2.

God is our refuge and strength, a very present help in trouble; therefore will we not fear.

lvi. 3.

What time I am afraid, I will trust in thee.

lvii. 1.

Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

xciv. 19.

In the multitude of my thoughts within me, thy comforts delight my soul.

Jonab ii. 7.

When my soul fainted within me, I remembered the Lord.

Jf. i. 10.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God.

Nahum i. 7.

The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him.

Zeph. iii. 12.

I will also leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord.

Rom. viii. 31.

If God be for us, who can be against us?

Heb. xiii. 6.

The Lord is my helper, and I will not fear what man shall do unto me.

1 Peter iv. 19.

Let them that suffer according to the will of God, commit the keeping of their souls to him, in well-doing, as unto a faithful Creator.

III. IN OLD AGE.

Pf. lxxi. 9.

Cast me not off in the time of old age; forsake me not when my strength faileth.

18.

Now also, when I am old and grey-headed, forsake me not.

IV. The Folly of ANXIETY, of DISTRUSTING Divine Providence, and of PRESUMPTION.

Pf. lxxviii. 19.

Can God furnish a table in the wilderness?

Jf. xl. 27.

Why sayest thou, O Jacob, and speakest, O Israel; My way is hid from the Lord, and my judgment is passed over from my God?

xlix. 14.

Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Matt. vi. 31.

Take no thought saying, What shall we eat? or what shall we drink? or wherewithal shall we be cloathed?

Mark iv. 40.

Why are ye so fearful? how is it that ye have no faith?

Luke xii. 29.

Neither be ye of doubtful mind.

Phil. iv. 6.

Be careful for nothing.

Matt. iv. 7.

Thou shalt not tempt the Lord thy God.

Ninthly. RELIGIOUS JOY.

Pf. v. 11.

Let all those that put their trust in thee rejoice; let them ever shout for joy; because thou defendest them; let them also that love thy name be joyful in thee.

I will

I will be glad and rejoice in thee.
 The Lord liveth, and blessed be my rock ; and let the God of my sal-
 vation be exalted.
 I will be glad and rejoice in thy mercy.
 Be glad in the Lord, and rejoice, ye righteous ; and shout for joy all
 ye that are upright in heart.
 Rejoice in the Lord, O ye righteous.
 My soul shall make her boast in the Lord ; the righteous shall hear
 thereof, and be glad.
 Let all those that seek thee, rejoice and be glad in thee.
 Then will I go unto the altar of God, unto God my exceeding joy.
 The righteous shall be glad in the Lord.
 O let the nations be glad, and sing for joy ; for thou shalt judge the
 people righteously, and govern the nations upon earth.
 Let the righteous be glad ; let them rejoice before God ; yea let them
 exceedingly rejoice.
 Whom have I in heaven, but thee ? and there is none upon earth,
 that I desire besides thee.
 Thou, Lord, hast made me glad through thy work ; I will triumph in
 the works of thy hands.
 The Lord reigneth, let the earth rejoice.
 Rejoice in the Lord, ye righteous.
 My meditation of him shall be sweet : I will be glad in the Lord.
 Let the heart of them rejoice that seek the Lord.
 I will greatly rejoice in the Lord ; my soul shall be joyful in my God.
 The Lord liveth in truth, in judgment, and in righteousness ; and the
 nations shall bless themselves in him, and in him shall they glory.
 Thus saith the Lord, Let not the wise man glory in his wisdom ;
 neither let the mighty man glory in his might ; nor let the rich man glo-
 ry in his riches : but let him that glorieth glory in this, that he under-
 standeth and knoweth me, that I am the Lord, who exerciseth loving-
 kindness, judgment and righteousness in the earth.
 Although the fig-tree shall not blossom, neither shall fruit be in the
 vines, the labour of the olive shall fail, and the fields shall yield no meat ;
 the flock shall be cut off from the fold, and there shall be no herd in the
 stall ; yet will I rejoice in the Lord ; I will joy in the God of my salva-
 tion.
 Alleluia ! for the Lord God omnipotent reigneth.

Pf. ix. 2.
 xviii. 2.
 xxxi. 7.
 xxxii. 11.
 xxxiii. 1.
 xxxiv. 2.
 xl. 16.
 xliii. 4.
 lxiv. 10.
 lxvii. 4.
 lxviii. 3.
 lxxiii. 25.
 xcii. 4.
 xcvi. 1.
 civ. 4.
 cv. 3.
 lxi. 10.
 Jer. iv. 2.
 ix. 23, 24.
 Hab. iii. 17, 18.
 Rev. xix. 6.

Tenthly. RELIGIOUS WORSHIP.

I. THE NATURE, REASONABLENESS and IMPORTANCE of DEVOTION.

Unto thee, O Lord, do I lift up my soul.
 When thou saidest, Seek ye my face ; my heart said unto thee, Thy
 face, Lord, will I seek.

Pf. xxv. 1.
 xxvii. 8.

H

I will

- Pf.* lvii. 2. I will cry unto God most high, unto God that performeth all things for me.
- lxv.* 2. O thou that hearest prayer, unto thee shall all flesh come.
- lxvi.* 7. All the earth shall worship thee.
- lxxiii.* 28. It is good for me to draw near to God.
- xcv.* 6. O come, let us worship and bow down; let us kneel before the Lord our Maker.
- cv.* 4. Seek the Lord, and his strength; seek his face for evermore.
- cxxiii.* 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens!
- Jf.* xlv. 19. I said not unto the seed of Jacob, seek ye me in vain.
- Jonah* i. 6. Arise, call upon thy God.
- Matt.* iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.
- vi.* 7, 8. When ye pray use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking: be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him.
- Luka.* xviii. 1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint.
- Rom.* xii. 12. Continuing instant in prayer. See *Col.* iv. 2.
- Eph.* vi. 18. Praying always, with all prayer and supplication, and watching thereunto with all perseverance.
- Phil.* iv. 6. In every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.
- 1 Thess.* v. 17. Pray without ceasing.

II. THE SUCCESS OF PRAYER.

- Pf.* xxxiv. 17. The righteous cry, and the Lord heareth.
- cxlvi.* 19. He will fulfil the desires of them that fear him; he also will hear their cry and will save them.
- Matt.* vii. 7. Ask, and it shall be given you.
- 11.* If ye being evil, know how to give good gifts unto your children; how much more shall your Father which is in heaven give his holy spirit to them that ask him?
- Jam.* v. 16. The effectual fervent prayer of a righteous man availeth much.
- 1 John* v. 14. This is the confidence that we have in him, that if we ask any thing according to his will he heareth us.

III. PRAYER IN AFFLICTION.

- Pf.* xviii. 6. In my distress I called upon the Lord.
- l.* 15. Call upon me in the day of trouble.
- lxi.* 2. From the end of the earth will I cry unto thee; when my heart is overwhelmed, lead me to the rock that is higher than I.
- Pf.* lxxxvi. 7. In the day of my trouble, I will call upon thee, for thou wilt answer me.

I cried

I cried unto the Lord with my voice, with my voice unto the Lord *Pf. cxlii. 1, 2.*
did I make supplication: I poured out my complaint before him; I
shewed before him my trouble.

Let us therefore come boldly unto the throne of grace, that we may *Heb. iv. 17.*
obtain mercy, and find grace to help in time of need.

Is any among you afflicted? let him pray. *James v. 13.*

IV. PARTICULAR SUBJECTS of Prayer.

1. The GOOD THINGS of this Life.

Feed me with food convenient for me.
Give us this day our daily bread.

Prov. xxx. 8.

Matt. vi. 11.

2. The FORGIVENESS of SINS.

Remember not the sins of my youth, nor my transgressions; accord- *Pf. xxv. 7.*
ing to thy mercy remember thou me, for thy goodness sake, O Lord.

For thy names sake, O Lord, pardon mine iniquity; for it is great. *II.*

Have mercy upon me, O God, according to thy loving-kindness; ac- *li. 3.*
cording unto the multitude of thy tender mercies, blot out my trans-

gressions.

Hide thy face from my sins, and blot out all mine iniquities.

Forgive us our debts, as we forgive our debtors. *Matt. vi. 12.*

3. WISDOM and VIRTUE.

Lead us not into temptation, but deliver us from evil. *Matt. vi. 13.*

If any of you lack wisdom let him ask of God. See chap. ii. page 44. *James i. 5.*

4. PUBLIC VIRTUE and HAPPINESS.

Do good, in thy good pleasure, unto Zion, *Pf. li. 18.*

Pray for the peace of Jerusalem. *Cxxii. 5.*

Thy kingdom come: thy will be done on earth as it is in heaven. *Matt. vi. 10.*

I exhort therefore that, first of all, supplications, prayers, intercessions *Tim. ii. 1.*
and giving of thanks, be made for all men.

V. The QUALIFICATIONS of ACCEPTABLE WORSHIPPERS.

1. Sincerity.

They — sought him with their whole desire, and he was found of *2 Cbr. xv. 3.*
them.

Let us lift up our heart, with our hands, unto God in the heavens. *Lam. iii. 41.*

The hour cometh and now is, when the true worshippers shall wor- *John iv. 23, 4.*
ship the Father in spirit and in truth; for the Father seeketh such to
worship him; God is a spirit, and they that worship him, must worship
him in spirit and in truth.

1 Cor. xiv. 15.
Pj. lvii. 7.

I will pray with the spirit and I will pray with the understanding also,
My heart is fixed, O God, my heart is fixed.

The folly and impiety of HYPOCRITICAL WORSHIP.

Matt. vi. 5.
xv. 8.

When thou prayest thou shalt not be as the hypocrites are.
This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. See *Isaiah* xxix. 13.

Mark vii. 6.

xxiii. 14.

Wo unto you Scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayer.

2. REVERENCE.

Gen. xviii. 27.

Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.

Pf. ii. 11.

Serve the Lord with fear.

Ecl. v. 2.

Be not rash with thy mouth; nor let thine heart be hasty to utter any thing before God; for God is in heaven and thou upon earth; therefore let thy words be few.

Heb. xii. 28.

Let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

3. CHEARFULNESS.

Pf. c. 2.

Serve the Lord with gladness.

4. A VIRTUOUS CHARACTER.

Gen. iv. 4, 5.

The Lord had respect unto *Abel*, and to his offering; but unto *Cain*, and to his offering, he had not respect.

Pf. xv. 1, 2.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness.

xxiv. 3, 4.

Who shall ascend into the hill of the Lord? who shall stand in his holy place? He that hath clean hands, and a pure heart.

xxvi. 6.

I will wash mine hands in innocency: so will I compass thine altar, O Lord.

xxix. 2.

Worship the Lord in the beauty of holiness. See *xcvi. 9.*

lxvi. 18.

If I regard iniquity in my heart, the Lord will not hear me.

xciii. 5.

Holiness becometh thine house, O Lord, for ever.

Prov. xv. 8.

The sacrifice of the wicked is on abomination to the Lord, but the prayer of the upright is his delight.

xxi. 27.

The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind?

Jf. i. 11.

To what purpose is the multitude of your sacrifices unto me, saith the Lord?

The

VI. The OBSERVANCE of the SABBATH.

- Remember the sabbath day to keep it holy. *Exodus xx. 8.*
 Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. *Lev. xix. 30.*
 See *Ch. xxvi. 2.*
 From one sabbath to another shall all flesh come to worship before me, *If. lxvi. 23.*
 saith the Lord.

VII. PUBLIC WORSHIP.

1. The REASONABLENESS and ADVANTAGES of it.

- We will not forsake the house of our God. *Neb. x. 39.*
 Why is the house of God forsaken? *xiii. 11.*
 Lord, I have loved the habitation of thy house, and the place where
 thine honour dwelleth. *Pf. xxvi. 8.*
 One thing have I desired of the Lord, that will I seek after, that I
 may dwell in the house of the Lord all the days of my life, to behold
 the beauty of the Lord, and to enquire in his temple. *xxvii. 4.*
 When shall I come, and appear before God? *xlii. 2.*
 I went to the house of God, with the voice of joy and praise, with
 a multitude that kept holy-day. *4.*
 Blessed is the man whom thou chooshest, and causest to approach unto
 thee, that he may dwell in thy courts; we shall be satisfied with the
 goodness of thy house, even of thy holy temple. *xlv. 4.*
 How amiable are thy tabernacles, O Lord of hosts! *lxxxiv. 1.*
 Those that be planted in the house of the Lord, shall flourish in the
 courts of our God. *xcii. 13.*
 I was glad when they said unto me, Let us go into the house of the
 Lord. *cxxi. 1.*
 We will go into his tabernacles, we will worship at his footstool. *cxlii. 7.*
 Mine house shall be called an house of prayer for all people. *If. lvi. 7.*
 From the rising of the sun even unto the going down of the same; my
 name shall be great among the Gentiles, and in every place incense shall
 be offered unto my name, and a pure offering. *Mal. i. 11.*
 Not forsaking the assembling of ourselves together, as the manner of *Heb. x. 25.*
 some is.

2. The MANNER in which it should be attended upon.

- As for me, I will come into thy house in the multitude of thy mercy, *Pf. v. 7.*
 and in thy fear will I worship towards thy holy temple.
 God is greatly to be feared in the assembly of the saints, and to be
 had in reverence of all them that are about him. *lxxxix. 7.*
 Keep thy foot when thou goest to the house of God, and be more *Ecc. v. 1.*
 ready to hear than to give the sacrifice of fools; for they consider not
 that they do evil.

Let

1 Cor. xiv. 26.

Neb. v. 13.

2 Chron. xvi. 36.

Pf. cvi. 48.

Matt vi. 13.

Let all things be done to edifying.

And all the congregation said Amen.

And all the people said Amen.

Let all the people say Amen.

Amen.

VIII. DAILY WORSHIP.

Pf. xcii. 2.

It is a good thing — to shew forth thy loving kindness in the morning, and thy faithfulness every night.

v. 3.

My voice shalt thou hear in the morning. O Lord; in the morning will I direct my prayer unto thee and look up.

iv. 8.

I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety.

IX. FAMILY RELIGION.

Joshua xxiv. 15.

Acts x. 2.

As for me, and my house, we will serve the Lord.

There was a certain man in *Caesarea*, called *Cornelius*—a devout man, and one that feared God with all his house—and prayed to God alway.

X. SECRET DEVOTION.

Matt. vi. 6.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly.

xiv. 23.

When he had sent away the multitudes, he went up into a mountain apart to pray.

Luke v. 16.

And he withdrew himself into the wilderness, and prayed.

v. 12.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

XI. The FOLLY and IMPIETY of NEGLECTING DEVOTION.

Job xv. 4.

xxi. 15.

Yea, thou castest off fear, and restrainest prayer before God.

What is the Almighty, that we should serve him? and what profit shall we have, if we pray unto him?

Mal. i. 13.

Ye said, also, Behold what a weariness is it!

Eleventhly. RELIGIOUS OBEDIENCE.

Exodus xix. 8.

xxiv. 7.

Lev. xix. 37.

All that the Lord hath spoken we will do.

All that the Lord hath said will we do, and be obedient.

Ye shall observe all my statutes, and all my judgments, and do them: I am the Lord.

Joshua xxiv. 21.

1 Sam. iii. 9.

And the people said unto *Joshua*, Nay, but we will serve the Lord.

Speak, Lord, for thy servant heareth.

All

All his judgments were before me; and as for his statutes I did not depart from them. *2 Sam. xxii. 23.*

I delight to do thy will, O God; yea thy law is within my heart. *Pf.* xl. 8.

And to walk humbly with thy God. Micah vi. 8.

My meat is to do the will of him that sent me, and to finish his *John iv. 34.*
work.

I seek not mine own will, but the will of the Father which hath sent me. v. 30.

I do always those things that please him.

Serving the Lord with all humility of mind, *Acts xx. 19.*

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.

That God in all things may be glorified.

I Peter iv. 11.

CHAP. IV.

ON SOCIAL VIRTUES.

First. BENEVOLENCE.

I. GENERAL EXHORTATIONS.

Lev. xix. 18.*Matt* v. 43.*Luke* x. 27.*Rom.* xii. 10.

15.

1 Cor. xiv. 1.

xvi. 12.

Eph. v. 2.*Phil.* ii. 1, 2.Thou shalt love thy neighbour as thyself. See *Matt.* xxii. 39.

Thou shalt love thy neighbour.

And thy neighbour as thyself.

Be kindly affectioned one to another, with brotherly love.

Rejoice with them that rejoice.

Follow after charity.

Let all your things be done with charity.

Walk in love.

If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies; fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.

Heb. xiii. 1.*Jam.* ii. 8.*1 Peter* iii. 8.*2 Peter* i. 7.

Let brotherly love continue.

If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself; ye do well.

To godliness brotherly kindness, and to brotherly kindness charity.

II. PROPERTIES OF BENEVOLENCE.

1. SINCERITY.

Rom. xii. 9.*1 Peter* i. 22.*1 John* iii. 18.

Let love be without dissimulation.

See that ye love one another, with pure hearts fervently.

Let us not live in word, neither in tongue, but in deed, and in truth.

2. IMPARTIALITY.

Rom. i. 14.

I am a debtor both to the Greeks, and the barbarians, both to the wise and the unwise.

MOTIVES

III. MOTIVES TO BENEVOLENCE.

1. It is essential to the LOVE of GOD.

He that loveth not his brother, whom he hath seen; how can he love 1 *John* iv. 20.
God, whom he hath not seen?

2. It is a RESEMBLANCE of the DEITY.

Beloved, let us love one another; for love is of God; and every one 1 *John* iv. 7.
that loveth is born of God, and knoweth God.

If we love one another, God dwelleth in us, and his love is perfected 12.
in us.

He that dwelleth in love, dwelleth in God, and God in him. 16.

3. It is a SOURCE of HAPPINESS.

That their hearts might be comforted, being knit together in love. *Col.* ii. 2.

4. It is the FOUNDATION of a VIRTUOUS CHARACTER.

Love is the fulfilling of the law.

Rom. xiii. 10.

All the law is fulfilled in one word, even in this, Thou shalt love thy
neighbour as thyself. *Gal.* v. 14.

5. It will preserve us from treating our brethren with SEVERITY.

Love covereth all sins. See 1 *Peter* iv. 8.

Prov. x. 12.

Charity suffereth long and is kind.

1 *Cor.* xiii. 4.

6. —from ENVY.

Charity envieth not, *ib.*

7. —from PRIDE.

Charity vaunteth not itself, is not puffed up. *ib.*

8. —from a RUDE and OFFENSIVE behaviour.

Doth not behave itself unseemly. *ib.*

9. —from SELFISHNESS.

Seeketh not her own. *ib.*

10. —from HASTY RESENTMENT.

Is not easily provoked. *ib.*

11. From

11. —from all UNJUST and UNKIND INTENTIONS.

ib. Thinketh no evil.

12. It will lead us to REJOICE in the PROGRESS of VIRTUE.

6. Rejoiceth not in iniquity, but rejoiceth in the truth.

13. It will enable us to ENDURE INJURIES and SUFFERINGS.

7. Beareth all things—endureth all things.

14. It will teach us to judge favourably of the actions of others.

ib. Believeth all things, hopeth all things.

15. It is PERMANENT.

8. Charity never faileth.

IV. The COMPARATIVE EXCELLENCE of BENEVOLENCE.

1 Cor. xiii. 1. Knowledge puffeth up, but charity edifieth.

xiii. 31. Ye covet earnestly the best gifts; but I shew unto you a more excellent way.

xiii. 1, 2, 3. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing: And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

13. Now abideth faith, hope, charity, these three; but the greatest of these is charity.

Col. iii. 14. Above all things, put on charity, which is the bond of perfectness.

1 Peter iv. 8. Above all things, have fervent charity among yourselves.

The opposite VICE is MALICE.

Lev. xix. 17. Thou shalt not hate thy brother in thine heart.

18. Thou shalt not avenge, nor bear any grudge against the children of thy people.

Zech. vii. 10. Let none of you imagine evil against his brother in your heart. See Chap. viii. 17.

Eph. iv. 31. Let all bitterness, and wrath, and anger, and clamour and evil-speaking be put away from you, with all malice.

Titus iii. 3. Hateful, and hating one another.

Secondly

Secondly. **EQUITY.**

That which is altogether just shalt thou follow.

Deut. xvi. 20.

Behold, here am I, witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith.

Alas, master, for it was borrowed.

2 Kings vi. 5.

I put on righteousness and it clothed me; my judgment was a robe and a diadem.

Job xxix. 14.

He that walketh uprightly and worketh righteousness.

Pf. xv. 2.

To do justice and judgment, is more acceptable to the Lord than sacrifice.

Prov. xxi. 3.

It is joy to the just to do judgment.

15.

He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; his bread shall be given him, his waters shall be sure.

If. xxxiii. 15.

Thus saith the Lord, Keep ye judgment, and do justice.

lvi. 1.

Thus saith the Lord, Execute ye judgment and righteousness.

Jer. xxii. 3.

Sow to yourselves in righteousness, reap in mercy.

Hof. x. 12.

Let judgment run down as waters, and righteousness as a mighty stream.

Amos v. 24.

To do justly.

Micah vi. 8.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Matt. v. 6.

All things, whatsoever ye would that men should do unto you, do ye even so to them.

vii. 12.

As ye would that men should do to you, do ye also so to them likewise.

Luke vi. 31.

Thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

Exodus xxiii. 9.

Deut. x. 19.

He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

Luke xvi. 10.

Render therefore to all their dues.

Rom. xiii. 7.

We have wronged no man; we have corrupted no man; we have defrauded no man.

2 Cor. vii. 2.

Whatsoever things are just.

Phil. iv. 8.

The opposite VICES are,

1. **FRAUD.**

Thou shalt not defraud thy neighbour.

Lev. xix. 13.

Ye shall do no unrighteousness in judgment, in mete-yard, in weight or in measure.

36.

If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.

xxv. 14.

I 2

Thou

Deut. xxv. 15.

Thou shalt have a perfect and a just weight; a perfect and just measure shalt thou have.

Prov. x. 2.
xx. 21.

Treasures of wickedness profit nothing.
An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

Jer. xvii. 11.

He that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

xxii. 13.

Wo unto him that buildeth his house by unrighteousness.

Prov. xi. 1.

A false balance is abomination to the Lord; but a just weight is his delight.

xvi. 11.

A just weight and balance are the Lord's.

xx. 10.

Divers weights and divers measures; both of them are alike abomination to the Lord.

23.

Divers weights are an abomination unto the Lord, and a false balance is not good.

Hosea xii. 7.

He is a merchant; the balances of deceit are in his hand:

Micah vi. 11.

Shall I count them pure, with the wicked balances, and with the bag of deceitful weights?

Luke iii. 13.

Exact no more than that which is appointed you.

1 Thess. iv. 6.

That no man go beyond and defraud his brother, in any matter.

2. PARTIALITY.

Prov. xxviii. 21.

To have respect of persons is not good; for, for a piece of bread that man will transgress.

John vii. 24.

Judge not according to appearance, but judge righteous judgment.

2 Cor. x. 7.

Do ye look on things after the outward appearance?

1 Tim. v. 21.

Do nothing by partiality.

James ii. 1.

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

4.

Are ye not then partial in yourselves?

iii. 17.

Without partiality.

3. OPPRESSION and CRUELTY.

Exodus xxi. 16.

He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.

Lev. xxv. 17.

Ye shall not therefore oppress one another.

Prov. xiv. 31.

He that oppresseth the poor reproacheth his maker.

Is. iii. 15.

What mean ye, that ye beat my people to pieces, and grind the faces of the poor?

xxxiii. 1.

Wo to thee that spoilest, and thou wast not spoiled, that dealtst treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

Is. lix. 7.

Their works are works of iniquity, and the act of violence is in their hands.

I will

I will come near unto you in judgment, and I will be a swift witness against—those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

Do violence to no man.

He that doeth wrong, shall receive for the wrong which he hath done.

Ye have despised the poor.

Mal. iii. 5.

Luke iii. 14.

Col. iii. 25.

James ii. 6.

4. PERSECUTION.

The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them.

And behold one of them which were with him, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place.

Lord wilt thou, that we command fire to come down from heaven, and consume them?

Suppose ye that I am come to send peace on earth; I tell you nay but rather division. See *Matt. x. 34.*

Compel them to come in, that my house may be filled.

Lord shall we smite with the sword?

Did we not faithfully command you, that ye should not teach in this name?

And now I say unto you, Refrain from these men, and let them alone.

If it were matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

And they gave him audience unto his word, and then lift up their voices and said, Away with such a fellow from the earth; for it is not fit that he should live.

5. THEFT.

Thou shalt not steal.

Let him that stole, steal no more; but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.

6. ADULTERY.

Thou shalt not commit adultery.

7. MURDER.

Thou shalt not kill.

Matt. xiii. 29.

xxvii. 51, 2.

xii. 51.

xiv. 23.

xxii. 49.

Acts v. 28.

38.

xviii. 14.

xxii. 22.

Exodus xx. 15.

Eph. iv. 28.

Exodus xx. 14.

xx. 13.

Whoso

Gen. ix. 6.
2 Sam. xvii. 23.

Who so sheddeth man's blood, by man shall his blood be shed.

And when *Ahitophel* saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself.

Matt. xxvii. 5.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Thirdly. VERACITY.

Pf. xv. 2.

He that — speaketh the truth in his heart.

4.

He that sweareth to his own hurt, and changeth not.

Prov. xii. 19.

The lip of truth shall be established for ever.

Zech. viii. 16.

Speak ye every man the truth to his neighbour.

Mal. ii. 6.

The law of truth was in his mouth, and iniquity was not found in his lips.

Eph. iv. 15.

Speaking the truth in love.

25.

Putting away lying, speak every man truth with his neighbour.

Phil. iv. 8.

Whatever things are true.

The opposite VICES are;

1. PERJURY.

Exodus xx. 16.

Thou shalt not bear false witness against thy neighbour.

xxiii. 1.

Put not thine hand with the wicked to be an unrighteous witness.

Prov. xix. 5.

A false witness shall not be unpunished.

Jer. v. 2.

Though they say the Lord liveth, surely they swear falsely.

Hab. vi. 16.

An oath for confirmation is to them an end of all strife.

2. LYING.

Lev. xix. 11.

Neither lie one to another.

Pf. xxxiv. 13.

Keep thy tongue from evil, and thy lips from speaking guile.

1. 19.

Thou givest thy mouth to evil, and thy tongue frameth deceit.

ci. 7.

He that telleth lies shall not tarry in my fight.

cxix. 163.

I hate and abhor lying.

cxix. 2.

Deliver my soul, O God, from lying lips, and a deceitful tongue.

Prov. xli. 19.

A lying tongue is but for a moment.

11.

Lying lips are an abomination to the Lord.

xiii. 5.

A righteous man hateth lying.

xix. 5.

He that speaketh lies shall not escape.

xxiv. 28.

Deceive not with thy lips.

Jer. ix. 5.

They will deceive every one his neighbour, and will not speak the truth, they have taught their tongue to speak lies, and weary themselves to commit iniquity.

Rom. iii. 13.

With their tongues they have used deceit.

Col. iii. 9.

Lie not one to another.

SLAVER

3. SLANDER and DEFAMATION.

Thou shalt not raise a false report.

Exodus xxiii. 1.

Thou shalt not go up and down as a tale-bearer, among thy people.

Lev. xix. 16.

He that backbiteth not with his tongue; — nor taketh up a reproach against his neighbour.

Pf. xv. 3.

Thou sittest and speakest against thy brother, thou slanderest thine own mother's son.

1. 20.

He that uttereth slander is a fool.

Prov. x. 18.

An hypocrite with his mouth destroyeth his neighbour.

xi. 9.

A whisperer separateth chief friends.

xvi. 28.

Neither accuse any falsely.

Luke iii. 14.

To speak evil of no man.

Titus iii. 2.

Speak not evil one of another, brethren.

James iv. 11.

4. FLATTERY.

They flatter with their tongue.

Pf. v. 9.

They speak vanity every one with his neighbour; with flattering lips, and a double heart do they speak.

xii. 2.

Fourthly. COMPASSION.

Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.

Job xix. 21.

Did not I weep for him that was in trouble? Was not my soul grieved for the poor?

xxx. 25.

To love mercy.

Micah vi. 8.

Be ye therefore merciful, as your Father also is merciful.

Luke vi. 36.

Weep with them that weep.

Romans xii. 15.

Who is weak, and I am not weak? who is offended, and I burn not?

2 Cor. xi. 29.

Bear ye one anothers burdens and so fulfil the law of Christ.

Gal. vi. 2.

Be ye kind one to another, tender hearted.

Eph. iv. 32.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies.

Col. iii. 12.

Remember them that are in bonds as bound with them, and them which suffer adversity, as being yourselves also in the body.

Heb. xiii. 3.

Having compassion one of another.

1 Peter iii. 8.

Be pitiful.

id.

Rivers of waters run down mine eyes, because they keep not thy law.

Pf. cxix. 136.

I beheld the transgressors and was grieved.

168.

When he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou at least, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes.

Luke xix. 41, 42.

That righteous man, dwelling among them, in seeing and hearing, vexed his righteous soul, from day to day, with their unlawful deeds.

2 Peter ii. 8.

Fifthly

Fifthly. BENEFICENCE.

I. In general.

- Prov.* iii. 27. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.
- xi. 27. He that diligently seeketh good, procureth favour.
- Matt.* v. 15. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.
- x. 8. Freely ye have received; freely give.
- Acts* iii. 6. Silver and gold have I none, but such as I have give I thee.
- ix. 36. This woman was full of good works, and alms-deeds which she did.
- Romans* xiv. 7. None of us liveth to himself.
- 1 Cor.* x. 24. Let no man seek his own; but every man another's wealth.
33. Not seeking mine own profit, but the profit of many.
- Phil.* ii. 4. Look not every man on his own things; but every man also on the things of others.
- Gal.* v. 13. By love serve one another.
- vi. 10. As we have therefore opportunity, let us do good unto all men.
10. All seek their own.
- 2 Tim.* ii. 21. Prepared unto every good work.
- Titus* iii. 1. To be ready to every good work.
- James* iii. 17. Full of mercy, and good fruits.
- 1 Peter* iv. 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.
- Romans* xii. 15. And every one members one of another.
- 1 Cor.* xii. 21. The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.
26. Whether one member suffers, all the members suffer with it, or one member be honoured, all the members rejoice with it.
- Eph.* iv. 25. We are members one of another.

II. LIBERALITY to the POOR and AFFLICTED.

- Lev.* xxv. 35. If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him, yea, though he be a stranger or a sojourner, that he may live with thee.
- Deut.* xv. 7, 8. If there be among you a poor man, of one of thy brethren, within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and surely lend him sufficient for his need, in that which he wanteth.
- 1 Sam.* xxx. 11, 13. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water: and they gave him a piece of a cake of figs, and to clusters of raisins; and when he had eaten his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights. And David said

said unto him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite, and my master left me, because three days ago I fell sick.

To him that is afflicted, pity should be shewed from his friend. I was eyes to the blind, and feet was I to the lame; I was a father to the poor.

The cause which I knew not I searched out. Of some have compassion, making a difference.

With the merciful thou wilt shew thyself merciful. The righteous sheweth mercy and giveth.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.

He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

The merciful man doeth good to his own soul. There is that scattereth, and yet increaseth.

The liberal soul shall be made fat; and he that watereth, shall be watered also himself.

He that hath mercy on the poor, happy is he. He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will he pay him again.

The righteous giveth, and spareth not. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

Cast thy bread upon the waters; for thou shalt find it after many days: give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

The liberal deviseth liberal things; and by liberal things shall he stand. Is not this the fast that I have chosen? to loose the bands of wickedness?—Is it not to deal thy bread to the hungry; and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Blessed are the merciful; for they shall obtain mercy. Give to him that asketh thee; and from him that would borrow of thee, turn thou not away.

Job vi. 14.

xxix. 15, 16.

ib.

Jude 22.

Pf. xviii. 25.

xxxvii. 21.

xli. 1.

cxii. 9.

Prov. xi. 17.

24.

25.

xiv. 21.

xix. 17.

xxi. 26.

xxii. 9.

xxiv. 11, 12.

Ecd. xi. 1, 2.

Jf. xxxii. 8.

lviii. 6, 7.

10, 11.

Matt. v. 7.

48.

- x. 42. Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
- xii. 7. If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.
- xxv. 35, 36. I was an hungred, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.
40. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
- Luke* iii. 11. He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.
- vi. 3. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.
- x. 37. Go, and do thou likewise.
- xiv. 13. When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed: for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.
- xvi. 9. Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.
- xxi. 3. Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these of their abundance have cast in unto the offerings of God; but she of her penury hath cast in all her living.
- Matt* xi. 29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in *Judea*; which also they did, It is more blessed to give, than to receive.
- xx. 35. He that sheweth mercy, with cheerfulness.
- Rom.* xii. 8. Distributing to the necessity of the saints.
13. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him.
- 1 *Cor.* xvi. 2. He which soweth sparingly, shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.
- 2 *Cor.* ix. 6. Ye have well done, that ye did communicate with my afflictions.
- Phil.* iv. 14. That thy benefit should not be, as it were, of necessity, but willingly.
- Philem.* 14. God is not unrighteous, to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister.
- Heb.* vi. 10. To do good and to communicate forget not, for with such sacrifices God is well pleased.
- xiii. 16. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?
- James* ii. 15, 16. Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?
- 1 *John* iii. 13.

III. HOSPITALITY.

If now I have found favour in thy sight, pass not away, I pray thee, *Gen. xviii. 3.*
from thy servant: let a little water, I pray you, be fetched, and wash
your feet, and rest yourselves under the tree: and I will fetch a morsel
of bread, and comfort ye your hearts; after that ye shall pass on.

And the barbarous people shewed us no little kindness.

Acts xxviii. 2.

Given to hospitality.

Rom. xii. 13.

Use hospitality one to another, without grudging.

1 Peter iv. 9.

IV. GIVING ADVICE and REPROOF.

Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon
him. *Lev. xix. 17.*

Rebuke a wise man and he will love thee.

Prov. ix. 8.

Give instruction to a wise man, and he will be yet wiser.

9.

Reprove one that hath understanding, and he will understand know-
ledge.

xix. 25.

As an ear-ring of gold, and an ornament of fine gold, so is a wise re-
prover upon an obedient ear.

xxv. 12.

Open rebuke is better than secret love.

xxvii. 5.

Faithful are the wounds of a friend.

6.

He that rebuketh a man, afterwards shall find more favour, than he
that flattereth with his tongue.

xxviii. 23.

Cry aloud, spare not; lift up thy voice like a trumpet, and shew my
people their transgression, and the house of Jacob their sin.

Is. lviii. 1.

Give not that which is holy unto the dogs, neither cast ye your pearls
before swine, lest they trample them under their feet, and turn again and
rent you.

Matt. vii. 6.

Brethren, if a man be overtaken in a fault, ye which are spiritual re-
store such an one in the spirit of meekness, considering thyself lest thou
also be tempted.

Gal. vi. 1.

Count him not as an enemy, but admonish him as a brother.

2 Thess. iii. 15.

Exhort one another daily, while it is called to-day; lest any of you
be hardened through the deceitfulness of sin.

Heb. iii. 13.

Brethren, if any of you do err from the truth, and one convert him,
let him know, that he which converteth a sinner from the error of his
way, shall save a soul from death and shall hide a multitude of sins.

James v. 19, 20.

V. USEFUL CONVERSATION.

The lips of the righteous feed many.

Prov. x. 21.

The lips of the wise disperse knowledge.

xv. 17.

They that feared the Lord, spake often one to another.

Mal. iii. 15.

Let no corrupt communication proceed out of your mouth, but that
which is good, to the use of edifying, that it may minister grace unto
the hearers.

Eph. iv. 29.

VI. Seeking the MORAL and RELIGIOUS IMPROVEMENT of OUR BRETHREN.

- Luke xxii. 32.* When thou art converted strengthen thy brethren.
Romans xiv. 19. Let us therefore follow after things which make for peace, and things wherewith one may edify another.
1 Thess. v. 11. Edify one another.
Heb. x. 24. Let us consider one another, to provoke unto love, and to good works.

VII. Setting a GOOD EXAMPLE.

- Matt. v. 16.* Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
1 Thess. i. 7. So that ye were ensamples to all that believe in Macedonia and Achaia.
Titus ii. 7. In all things shew thyself a pattern of good works.

Sixthly, CANDOUR in judging of the CHARACTERS of OTHERS.

- Matt vii. 1.* Judge not that ye be not judged. See *Luke vi. 37.*
John viii. 15. I judge no man.
Rom. xiv. 3. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth.
1 Cor. iv. 5. Let us not therefore judge one another any more.
Phil. iv. 5. Judge nothing before the time, until the Lord come.
 Let your moderation be known unto all men.

The opposite VICE is CENSORIOUSNESS.

- 2 Sam. x. 3.* Thinkest thou, that David doth honour thy father, that he hath sent comforters to thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it. See *1 Chr. xix. 3.*
Job i. 9. Doth Job serve God for nought?
Is. xxix. 21. That make a man an offender for a word.
Luke vii. 33, 4. John the Baptist came, neither eating bread nor drinking wine, and ye say, he hath a devil: the Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners.
John vii. 12. Some said, he is a good man; others said, Nay, but he deceiveth the people.
 He that is without sin among you let him cast the first stone at her.
viii. 7. Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
Romans ii. 1. Who art thou that judgest another man's servant? to his own master he standeth or falleth.
 10. Why dost thou judge thy brother? or why dost thou set at nought thy brother?

Who

Who art thou that judgest another?

James iv. 12.

Seventhly, FORGIVENESS of INJURIES.

We pray thee, forgive the trespasses of the servants of the God of thy Gen. i. 17.
father. And Joseph wept when they spake unto him.

And Saul lift up his voice, and wept; and he said unto David, Thou art more righteous than I; for thou hast rewarded me good; whereas I have rewarded thee evil.

He that covereth a transgression seeketh love.

Prov. xvii. 9.

The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

xix. 11.

Say not thou, I will recompense evil; but wait thou on the Lord, and he shall save thee.

xx. 22.

If thine enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink; for thou shalt heap coals of fire upon his head.

xxv. 21.

First be reconciled to thy brother, and then come and offer thy gift.

Matt. v. 24.

I say unto you, that ye resist not evil.

39.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

44.

If ye forgive men their trespasses, your heavenly father will also forgive you; but if ye forgive not men their trespasses, neither will your father forgive your trespasses.

vi. 14.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven.

xviii. 21.

So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

xviii. 35.

When ye stand praying, forgive, if ye have aught against any; that your father also which is in heaven may forgive you your trespasses.

Mark xi. 25.

Love ye your enemies.

Luke vi. 35.

If thy brother trespass against thee, rebuke him, and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.

xvii. 3, 4.

Then said Jesus, Father, forgive them, for they know not what they do.

xxiii. 34.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.

Acts vii. 60.

Recompence to no man evil for evil.

Romans xii. 18.

If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.

20.

Be not overcome of evil, but overcome evil with good.

21.

Being reviled, we bless; being persecuted we suffer it; being defamed, we intreat.

2 Cor. iv. 12, 13.

Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you.

Eph. iv. 32.

See

1 *Thess.* v. 15.*James* ii. 13.1 *Peter* iii. 9.

See that none render evil for evil unto any man.

He shall have judgment without mercy, that hath shewed no mercy ; and mercy rejoiceth against judgment.

Not rendering evil for evil, or railing for railing ; but contrariwise, blessing.

Eighthly. GRATITUDE.

Exodus ii. 20.2 *Kings* iv. 13.*Luke* iv. 39.
vii. 47, 8.2 *Tim.* i. 16.

And he said unto his daughters, And where is he ? Why is it that ye have left the man ? Call him in that he may eat bread.

Behold thou hast been careful for us, with all this care ; what is to be done for thee ?

And immediately she arose and ministered unto them.

Tell me therefore which of them will love him most ? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

The Lord give mercy unto the house of *Ousephorus* ; for he oft refreshed me, and was not ashamed of my chain.*The opposite VICE is INGRATITUDE.**Gen.* xl. 23.*Judges* viii. 35.*Jer.* xviii. 20.2 *Tim.* iii. 2.Yet did not the chief butler remember *Joseph*, but forgot him.Neither shewed they kindness to the house of *Jerubbaal*, namely *Gideon*, according to all the goodness which he had shewn unto *Israel*.

Shall evil be recompensed for good ?

For men shall be — unthankful.

Ninthly. FRIENDSHIP.

Deut. xiii. 6.*Ruth* i. 16, 17.1 *Sam.* xviii. 1.*Job* ii. 11.*Pf.* lv. 14.*Prov.* xvii. 7.

xviii. 24.

xxvii. 9.

Thy friend, which is as thine own soul.

And *Ruth* said, Intreat me not to leave thee, or to return from following after thee ; for whither thou goest I will go ; and where thou lodgest I will lodge ; thy people shall be my people, and thy God my God ; where thou diest will I die, and there will I be buried : the Lord do so to me and more also, if ought but death part thee and me.The soul of *Jonathan* was knit with the soul of *David*, and *Jonathan* loved him as his own soul.When *Job's* three friends heard of all this evil that was come upon him, they came every one from his own place ; — for they had made an appointment with him, to come to mourn with him, and to comfort him.

We took sweet counsel together, and we walked to the house of God in company.

A friend loveth at all times.

A man that hath friends must shew himself friendly ; and there is a friend that sticketh closer than a brother.

Ointment and perfume rejoice the heart ; so doth the sweetness of a man's friend by hearty counsel.

Thine

Thine own friend, and thy father's friend, forsake not: *Prov. xxvii. 10.*
 Iron sharpeneth iron, so a man sharpeneth the countenance of his friend. 17.

Having loved his own which were in the world, he loved them unto *John xiii. 1.*
 the end.

The opposite VICE is INFIDELITY.

And *Absalom* said to *Hushai*, Is this thy kindness to thy friend? why? *2 Sam. xvi. 17.*
 wentest thou not with thy friend?

Yea, mine own familiar friend in whom I trusted, which did eat of *Pf. xli. 9.*
 my bread, hath lift up his heel against me.

It was not an enemy that reproached me; then I could have born it; *lv. 12, 13.*
 neither was it he that hated me, that did magnify himself against me;
 then I would have hid myself from him: but it was thou, a man mine
 equal, my guide, and mine acquaintance.

Then all the disciples forsook him and fled.

All ye shall be offended because of me this night.

Judas, Betrayest thou the Son of man with a kiss?

He that eateth bread with me, hath lifted up his heel against me.

Matt xxvi. 56.

Mark xiv. 27.

Luke xxii. 48.

John xiii. 18.

Tenthly. CIVILITY and CONDESCENTION.

And behold, *Boaz* came from *Bethlehem*, and said unto the reapers, *Ruth ii. 4.*
 The Lord be with you; and they answered him, The Lord bless thee.

Peace be both to thee, and peace be to thine house, and peace be un- *1 Sam. xxv. 6.*
 to all that thou hast.

Into whatsoever house ye enter, first say, Peace be to this house. *Luke x. 5.*

Judge this rather, that no man put a stumbling-block, or an occasion *Romans xiv. 13.*
 to fall, in his brother's way.

Let every one of us please his neighbour, for his good to edification.

If meat make my brother to offend, I will eat no flesh while the world *1 Cor. viii. 13.*
 standeth, lest I make my brother to offend.

All things are lawful for me; but all things edify not.

Give none offence.

Giving no offence in any thing.

Be courteous.

x. 23.

32.

2 Cor. vi. 3.

1 Peter iii. 1.

The opposite VICE is CHURLISHNESS.

He is such a son of Belial, that a man cannot speak to him,

1 Sam. xxv. 17.

Eleventhly. PEACEABLENESS.

Abram said unto *Lot*, Let there be no strife, I pray thee, between me *Gen. xiii. 8, 9.*
 and thee, and between my herdmen and thy herdmen, for we be brethren.
 Is not the whole land before thee? Separate thyself, I pray thee,

from

- from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.
 Seek peace, and pursue it.
 I am for peace.
 Behold, how good and how pleasant it is, for brethren to dwell together in unity!
 A three-fold cord is not easily broken.
 Love the truth and peace.
 Blessed are the peace-makers for they shall be called the children of God.
 Have peace one with another.
 If it be possible, as much as lieth in you, live peaceably with all men.
 Let us therefore follow after things that make for peace.
 Endeavouring to keep the unity of the spirit, in the bond of peace.
 That ye study to be quiet, and to do your own business.
 That we may lead a quiet and peaceable life, in all godliness and honesty.
 Follow peace with all men.
 The fruit of righteousness is sown in peace, of them that make peace.
 Let him seek peace and ensue it.
- Pf. xxxiv. 14.*
cxx. 7.
cxxxiii. 1.
Ecc. iv. 12.
Zech. viii. 19.
Math. v. 9.
Mark ix. 50.
Romans xii. 18.
xiv. 9.
Eph. iv. 3.
1 Thess. iv. 11.
1 Tim. ii. 2.
Heb. xii. 14.
James iii. 18.
1 Peter iii. 11.

The opposite VICE is, a QUARRELSOME and CONTENTIOUS TEMPER.

- Him that soweth discord among brethren.
 The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with.
 It is an honour to a man to cease from strife; but every fool will be meddling.
 Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.
 Whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul, and another I am of Apollos, are ye not carnal?
 From whence come wars and contentions among you? come they not hence, even of your lusts that war in your members?
- Prov. vi. 19.*
xvii. 14.
xx. 3.
Mat. xii. 25.
1 Cor. iii. 3, 4.
James iv. 1.

Twelfthly. PUBLIC SPIRIT.

- Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.
 And I said, Should such a man as I see? and who is there that being as I am would go into the temple to save his life? I will not go in.
 O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.
 Peace be within thy walls, and prosperity within thy palaces: for my brethren and companions sakes I will now say, Peace be within thee.
- Numbers xi. 29.*
Neh. vi. 11.
Pf. cvi. 4, 5.
cxxii. 7, 8.

If

If I forget thee, O *Jerusalem*, let my right hand forget her cunning: *Pf. cxxxviii. 5, 6.*
 if I do not remember thee, let my tongue cleave to the roof of my
 mouth; if I prefer not *Jerusalem* above my chief joy.

They helped every one his neighbour, and every one said unto his brother, Be of good courage.

Seek the peace of the city, whither I have caused you to be carried *Jer. xxix. 7.*
 away captives, and pray unto the Lord for it; for in the peace thereof
 shall ye have peace.

They are not grieved for the affliction of *Joseph.*

I thank my God always on your behalf. See *Phil. i. 3.*

Ye are our glory and joy.

We live, if ye stand fast in the Lord.

Amos v. 6.

1 Cor. i. 4.

1 Thess. ii. 20.

iii. 8.

Thirteenthly. RELATIVE DUTIES.

I. Duties of PARENTS and HEADS OF FAMILIES.

1. To PROVIDE for their FAMILIES.

If any man provide not for his own, and specially for those of his own *Tim. v. 8.*
 house, he hath denied the faith and is worse than an infidel.

2. To preserve DOMESTIC PEACE.

See that ye fall not out by the way.

Behold, how good and how pleasant it is for brethren to dwell together in unity! *Gen. xlv. 24.*

Better is a dinner of herbs, where love is, than a stalled ox, and *Pf. cxxxiii. 1.*
 hatred therewith. *Prov. xv. 17.*

Better is a dry morsel, and quietness therewith, than a house full of
 sacrifices with strife. *xvii. 1.*

3. To maintain GOOD ORDER.

I know him, that he will command his children and his household *Gen. xviii. 19.*
 after him, that they shall keep the way of the Lord, to do justice and
 judgment.

One that ruleth well his own house. *1 Tim. iii. 4.*

4. To be SOLICITOUS about the CHARACTERS of their CHILDREN.

What manner of child shall this be?

Luke i. 66.

5. To give their CHILDREN a VIRTUOUS EDUCATION.

Thou shalt teach them diligently to thy children, and shalt talk of *Deut. vi. 7.*
 them when thou sittest in thine house, and when thou walkest by the
 way, and when thou liest down, and when thou risest up. See *Eccl. xi. 39.*

Pf. lxxviii. 6.

That the generation to come might know them, even the children which should be born; who should arise and declare them to their children.

Prov. xxii. 6.

Train up a child in the way he should go; and when he is old he will not depart from it.

Joel i. 3.

Tell ye your children of it, and let your children tell their children, and their children another generation.

Eph. vi. 4.

Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

6. To exercise proper AUTHORITY and DISCIPLINE.

1 Sam. iii. 13.

His sons made themselves vile, and he restrained them not.

1 Kings i. 6.

His father had not displeased him at any time, saying, Why hast thou done so?

Prov. xiii. 24.

He that spareth his rod, hateth his own son, but he that loveth him chasteneth him betimes.

xxix. 15.

The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame.

17.

Correct thy son, and he shall give thee rest, yea, he shall give delight to thy soul.

7. To guard against PARTIALITY.

Gen. xxv. 28.

Isaac loved *Esau*, because he did eat of his venison; but *Rebekah* loved *Jacob*.

xxxvii. 3, 4.

Now *Israel* loved *Joseph* more than all his children, because he was the son of his old age; and he made him a coat of many colours: and when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

8. To set a GOOD EXAMPLE.

Pf. ci. 2.

I will walk within my house with a perfect heart.

Luke i. 6.

They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

The fatal influence of the BAD EXAMPLES of PARENTS.

Gen. xxvii. 13.

And his mother said unto him, Upon me be thy curse, my son, only obey my voice, and go fetch me them.

II. DUTIES OF CHILDREN.

Exodus xx. 12.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Lev. xix. 3.

Ye shall fear every man his mother, and his father.

Luke ii 57.

He went down with them, and came to *Nazareth* and was subject to them.

Children,

Children, obey your parents in the Lord, for this is right. *Eph. vi. 1.*
 Honour thy father and thy mother (which is the first commandment
 with promise) that it may be well with thee, and thou mayest live long
 on the earth. 2, 3.

Children, obey your parents in all things; for this is well-pleasing *Col. iii. 20.*
 unto the Lord.

Let them learn first to shew piety at home, and to requite their pa- *1 Tim. v. 4.*
 rents, for that is good and acceptable before God.

III. DUTIES OF SERVANTS.

O Lord God of my master *Abraham*, I pray thee send me good speed *Gen. xxiv. 12.*
 this day, and shew kindness unto my master *Abraham*.

Hinder me not, seeing the Lord hath prospered my way, send me a- *56.*
 way, that I may go to my master.

Servants, be obedient to them that are your masters according to the *Eph. vi. 5, 6, 7.*
 flesh, with fear and trembling, in singleness of your heart, as unto
 Christ: not with eye-service as men pleasers, but as the servants of
 Christ, doing the will of God from the heart; with good-will doing ser-
 vice, as to the Lord, and not to men.

Servants, obey in all things your masters according to the flesh; not *Col. iii. 22.*
 with eye-service, as men pleasers, but in singleness of heart, fearing
 God.

Exhort servants, to be obedient unto their own masters, and to please *Titus ii. 9, 10.*
 them well in all things; not answering again; not purloining; but
 shewing all good fidelity.

IV. DUTIES OF MASTERS.

The wages of him that is hired, shall not abide with thee all night, *Lev. xix. 13.*
 until the morning.

Thou shalt not rule over them with rigour, but shalt fear thy God. *xxv. 43.*

Ye masters, do the same things unto them, forbearing threatening; *Eph. vi. 9.*
 knowing that your master also is in heaven.

Masters, give unto your servants that which is just and equal, know- *Cor. iv. 1.*
 ing that ye also have a master in heaven.

V. DUTIES OF MAGISTRATES.

Thou shalt provide out of all the people able men, such as fear God, *Exodus xviii. 21.*
 men of truth, hating covetousness, and place such over them.

Thou shalt not wrest the judgment of thy poor in his cause: keep *xxiii. 6, 8.*
 thee far from a false matter; and the innocent and righteous slay thou
 not; for I will not justify the wicked. And thou shalt take no gift; for
 the gift blindeth the wise, and perverteth the words of the righteous.
 See *Deut. xvi. 9.*

Lev. xix. 15.

Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour.

Deut. i. 16, 17.

I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's.

2 Sam. xv. 4.

O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice.

xxiii. 3.

He that ruleth over men must be just, ruling in the fear of God.

1 Kings iii. 9.

Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad.

x. 9.

Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.

2 Chron. i. 10.

Give me now wisdom and knowledge, that I may go out and come in before this people.

xix. 6, 7.

And he said to the judges, Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in judgment: wherefore now, let the fear of the Lord be upon you, take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

Pf. ii. 10.

Be wise now therefore, O ye kings, be instructed, ye judges of the earth.

lxxii. 1, 2.

Give the king thy judgment, O God, and thy righteousness unto the king's son. He shall judge the people with righteousness and the poor with judgment.

7. 12, 14.

In his days shall the righteous flourish.

He shall deliver the needy when he crieth, the poor also, and him that hath no helper: he shall spare the poor and needy, and shall save the souls of the needy: he shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.

lxxviii. 72.

So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.

Prov. viii. 15, 16.

By me kings reign, and princes decree justice; by me princes rule, and nobles, even all the judges of the earth.

xvi. 12.

It is an abomination to kings to commit wickedness; for the throne is established by righteousness.

xx. 28.

Mercy and truth preserve the king, and his throne is upheld by mercy.

xxiv. 23.

It is not good to have respect of persons in judgment.

xxix. 2.

When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.

4.

The king by judgment stablisheth the land; but he that receiveth gifts overthroweth it.

xxx. 9.

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

More-

Moreover, I saw under the sun, the place of judgment, that wicked- *Ecc. iii. 16.*
ness was there, and the place of righteousness, that iniquity was there.

If thou seest the oppression of the poor, and violent perverting of *v. 8.*
judgment and justice in a province, marvel not at the matter; for he that
is higher than the highest regardeth; and there be higher than they.

He looked for judgment, but behold oppression; for righteousness, but *Is. v. 7.*
behold a cry.

Behold, a king shall reign in righteousness, and princes shall rule in *xxxii. 1.*
judgment.

And kings shall be thy nursing fathers, and queens thy nursing mo- *xlix. 23.*
thers.

I will make thy officers peace, and thine exactors righteousness. *lx. 17.*
Hear, I pray you, O heads of *Jacob*, and ye princes of the house of *Is. Micah iii. 1.*
rael, is it not for you to know judgment?

It is not the manner of the Romans to deliver any man to die, before *Acts xxv. 16.*
that he which is accused, have the accusers face to face, and have li-
cence to answer for himself, concerning the crime laid against him.

He is the minister of God to thee for good.

VI. DUTIES OF SUBJECTS.

Whosoever will not do the law of thy God and the law of the king; *Exra vii. 19.*
let judgment be executed speedily upon him, whether it be unto death,
or to banishment, or to confiscation of goods, or to imprisonment.

Render therefore unto *Cæsar* the things which be *Cæsar's*; and unto *Luke xx. 25.*
God the things which be God's.

Let every soul be subject unto the higher powers.

Romans xiii. 1.

Render therefore unto all their dues; tribute to whom tribute is due,
custom to whom custom, fear to whom fear, honour to whom honour.

7.

Put them in mind to be subject to principalities and powers, to obey *Titus iii. 1*
magistrates.

Submit yourselves to every ordinance of man, for the Lord's sake, *1 Peter ii. 13, 14.*
whether it be to the king as supreme; or unto governors, as unto them
that are sent by him for the punishment of evil-doers, and for the praise
of them that do well.

Honour the King.

CHAP. V.

ON PERSONAL VIRTUES.

First. The INSPECTION and KNOWLEDGE of OURSELVES.

- Job xxxiv. 28.* That which I see not, teach thou me.
Pf. xxvi. 2. Examine me, O Lord, and prove me, try my reins and my heart.
Lam. iii. 40. Let us search and try our ways.
Matt. xxvi. 22. Lord, is it I?
1 Cor. xi. 28. Let a man examine himself.
31. If we would judge ourselves we should not be judged.
2 Cor. xiii. 5. Examine yourselves.
ib. Know ye not your own selves?
Gal. vi. 4. Let every man prove his own works.

The opposite FAULTS are,

I. SELF-DECEPTION.

- Pf. xix. 12.* Who can understand his errors?
xxxvi. 2. He flattereth himself in his own eyes.
Prov. xiv. 14. There is a way which seemeth right unto a man, but the end thereof is the ways of death. See *Chap. xvi. 25.*
xxx. 12. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.
Is. xlv. 20. A deceived heart hath turned him aside.
Mal. iii. 7. Ye said, Wherein shall we return?
Luke ix. 53. Ye know not what manner of spirits ye are of.
Gal. vi. 3. If a man think himself to be something when he is nothing, he deceiveth himself.
James i. 22. Deceiving your own selves.
Rev. iii. 17. Thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.

II. PR.

II. PRESUMPTION.

He that trusteth in his own heart is a fool. *Prov. xxviii. 26.*
 And *Hazael* said, But what, is thy servant a dog that he should do *2 Kings. viii. 13.*
 this great thing?
 And Peter answered him and said, Lord, if it be thou, bid me come *Matt. xiv. 28.*
 unto thee on the water.
 Though I should die with thee, yet will I not deny thee. *xxiv. 35.*

Secondly. The CULTIVATION of the UNDERSTANDING.

I. In GENERAL.

A wise man will hear, and will increase learning; and a man of un- *Prov. i. 5.*
 derstanding will attain unto wise counsels.
 Wise men lay up knowledge. *x. 14.*
 A man of understanding is of an excellent spirit. *xvii. 27.*
 Through desire a man having separated himself seeketh and intermed- *xviii. 1.*
 leth with all wisdom.
 The heart of the prudent getteth knowledge, and the ear of the wise *15.*
 seeketh knowledge.
 Hear counsel, and receive instruction, that thou mayest be wise in *xix. 25.*
 thy latter end.
 Apply thine heart unto instruction, and thine ears to the words of *xxiii. 12.*
 knowledge.
 Buy the truth and sell it not; also wisdom, and instruction, and un- *23.*
 derstanding.
 Wisdom excelleth folly, as far as light excelleth darkness. *Ecc. ii. 13.*
 Hear, and understand. *Matt. xv. 10.*
 What is truth? *John. xviii. 38.*
 Understandest thou what thou readeest? *Acts. viii. 30.*
 These were more noble than those in *Theſſalonica*, in that they receiv- *xviii. 11.*
 ed the word with all readiness of mind, and searched the scriptures daily
 whether those things were so.
 May we know what this new doctrine, whereof thou speakest is? for
 thou bringest certain strange things to our ears; we would know there-
 fore what these things mean.
 We desire to hear of thee, what thou thinkest. *xxviii. 22.*
 In understanding be men. *1 Cor. xiv. 20.*
 That ye might be filled with the knowledge of his will, in all wis- *Col. i. 9.*
 dom and spiritual understanding.
 Prove all things. *1 Theſſ. v. 21.*
 Consider what I say, and the Lord give thee understanding in all things. *2 Tim. ii. 7.*
 Be always ready to give an answer to every man that asketh you a rea- *1 Peter. iii. 17.*
 son of the hope that is in you, with meekness and fear.
 And to virtue knowledge. *2 Peter i. 6.*

II. The

II. The RIGHT OF PRIVATE JUDGMENT.

- Job* xii. 2, 3. No doubt but ye are the people, and wisdom shall die with you; but I have an understanding as well as ye.
 xxxii. 10. Hearken to me; I also will shew my opinion.
Romans xiv. 5. Let every man be fully perswaded in his own mind.
1 Cor. x. 15. I speak as to wise men; judge ye what I say.

III. The UNCERTAINTY and IMPERFECTION OF HUMAN KNOWLEDGE.

- Job* xxviii. 12. Where shall wisdom be found? and where is the place of understanding?
Ecc. vii. 23. I said I will be wise; but it is far from me.
1 Cor. xiii. 12. Now we see through a glass darkly.

IV. The PROPER USES OF KNOWLEDGE.

- Matt.* xiii. 52. Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an housholder, which bringeth forth out of his treasure things new and old.

The opposite FAULTS are,

I. IGNORANCE and INATTENTION.

- Job* xxxiii. 14. God speaketh once, yea twice, yet man regardeth it not.
Prov. i. 7. Fools despise wisdom and instruction.
 xvii. 16. Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?
 xix. 2. That the soul be without knowledge, it is not good.
Is. i. 3. Israel doth not know; my people doth not consider.
Jer. iv. 22. They are wise to do evil, but to do good they have no knowledge.
 v. 4. They know not the way of the Lord, nor the judgment of their God.
Matt. xv. 16. Are ye also yet without understanding?
Mark viii. 21. How is it that ye do not understand?

II. PREJUDICE.

- 1 Sam.* x. 12. Is *Saul* also among the prophets?
Matt. xiii. 55. Is not this the carpenter's son? See *vi.* 3.
Luke xxiii. 21. But they cried saying, Crucify him, crucify him.
John i. 46. *Nathaniel* said unto him, Can any good thing come out of *Nazarath*?
Philip saith unto him, Come and see.
 vii. 48. Have any of the rulers or pharisees believed on him?
Acts xvii. 18. What will this babler say?

III. Brio.

III. BIGOTRY.

I thought, Surely the fear of God is not in this place. *Gen. xx. 11.*

Hath a nation changed their Gods, which are yet no Gods? *Jer. ii. 11.*

Ye blind guides, which strain at a gnat, and swallow a camel. *Matt. xxiii. 24.*

We forbid him, because he followeth not us. *Mark ix. 38.*

They did not receive him, because his face was as though he would go to *Jerusalem*. *Luke ix. 53.*

The *Jews* have no dealings with the *Samaritans*. *John iv. 9.*

Ye know how that it is an unlawful thing, for a man that is a *Jew*, to keep company, or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean. *Acts x. 28.*

When Peter was come to *Jerusalem*, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. *xi. 2, 3.*

Forasmuch then as God gave them the like gift, as he did to us who believed on the Lord Jesus Christ, what was I that I could withstand God? *17.*

These that have turned the world upside down are come hither also. *xvii. 6.*

This fellow perswadeth men to worship God contrary to law. *xviii. 13.*

Great is *Diana* of the *Ephesians*. *xix. 28.*

Concerning this sect, we know that it is every where spoken against. *xxviii. 22.*

I bear them record, that they have a zeal for God, but not according to knowledge. *Romans x. 2.*

One saith, I am of *Paul*, and another, I am of *Apollos*. *I Cor. iii. 4.*

IV. UNREASONABLE CURIOSITY.

The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. *Deut. xxix. 29.*

Vain man would be wise, though man be born, like a wild asses colt. *Job xi. 12.*

What is that to thee? follow thou me. *John xxi. 22.*

It is not for you to know the times or the seasons, which the Father hath put in his own power. *Acts i. 7.*

All the *Athenians*, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing. *xvii. 21.*

Neither give heed to fables, and endless genealogies, which minister questions rather than godly edifying, which is in faith. *I Tim. i. 4.*

Avoid foolish questions. *Titus iii. 9.*

Thirdly. SELF-GOVERNMENT.

I. In general.

Take heed to thyself, and keep thy soul diligently. *Deut. iv. 9.*

Keep thy heart with all diligence; for out of it are the issues of life. *Prov. iv. 23.*

Prov. xvi. 32.

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.

xxv. 28.

He that hath no rule over his own spirit, is like a city that is broken down and without walls.

Luke xvii. 3.

Take heed to yourselves.

I Cor. vi. 12.

All things are lawful for me, but I will not be brought under the power of any.

II. The GOVERNMENT of the THOUGHTS.

Pf. cxix. 113.

I hate vain thoughts.

Jer. iv. 14.

How long shall thy vain thoughts lodge within thee?

III. The GOVERNMENT of the TONGUE.

Job vi. 25.

How forcible are right words!

xxvii. 3, 4.

All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit.

xxxiii. 3.

My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly.

Pf. xvii. 3.

I am purposed that my mouth shall not transgress.

xxxvii. 30.

The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

xxxix. 1.

I said, I will take heed to my ways, that I sin not with my tongue.

Prov. iv. 24.

Put away from thee a froward mouth, and perverse lips put far from thee.

xiii. 3.

He that keepeth his mouth keepeth his life.

xv. 1.

A soft answer turneth away wrath; but grievous words stir up strife.

2.

The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.

23.

A man hath joy by the answer of his mouth; and a word spoken in due season how good is it!

xvi. 24.

Pleasant words are as an honey-comb; sweet to the soul, and health to the bones.

xviii. 21.

Death and life are in the power of the tongue.

xxi. 23.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

xxv. 11.

A word fully spoken, is like apples of gold in pictures of silver.

15.

A soft tongue breaketh the bone.

Matt. xii. 36, 7.

I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

James i. 26.

If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

iii. 2.

If any man offend not in word, the same is a perfect man.

IV. The

IV. The GOVERNMENT of the ANIMAL APPETITES.

Hast thou found honey? eat so much as is sufficient for thee; lest *Prov. xxv. 16.* thou be filled therewith and vomit it.

If thy right hand offend thee, cut it off, and cast it from thee. *Matt. v. 30.*

Let not sin therefore reign in your mortal bodies, that ye should obey *Romans vi. 12.* it, in the lusts thereof.

If ye live after the flesh ye shall die; but if ye through the spirit do *viii. 13.* mortify the deeds of the body, ye shall live.

Make not provision for the flesh to fulfil the lusts thereof. *xiii. 14.*

They that use this world as not abusing it. *1 Cor. vii. 31.*

Temperate in all things. *ix. 25.*

Walk in the spirit, and ye shall not fulfil the lusts of the flesh. *Gal. v. 16.*

Let your moderation be known unto all men. *Phil. iv. 5.*

Dearly beloved, I beseech you, as strangers and pilgrims, abstain from *1 Peter ii. 11.* fleshly lusts which war against the soul.

And to knowledge, temperance. *2 Peter i. 6.*

The opposite VICES are,

1. INTEMPERANCE.

Wine is a mocker, strong drink is raging, and whosoever is deceived *Prov. xx. 1.* thereby is not wise.

Who hath wo? who hath sorrow? who hath contentions? who hath babling? who hath wounds without cause? who hath redness of eyes? *xxiii. 29-34.* They that tarry long at the wine, they that go to see mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder: thine eyes shall behold strange women, and thine heart shall utter perverse things: yea, thou shalt be as he that lieth down in the midst of the sea, or he that lieth on the top of a mast.

Wo unto them that are mighty to drink wine, and men of strength to *Jf. v. 22.* drink strong drink.

They also have erred through wine, and through strong drink are out *xxviii. 7.* of the way.

Not many days after, the younger son gathered all together, and took *Luke xv. 13.* his journey unto a far country, and there wasted his substance with riotous living.

Take heed to yourselves, lest at any time your hearts be overcharged *xxi. 34.* with surfeiting and drunkenness.

Be not drunk with wine wherein is excess. *Eph. v. 18.*

2. The INORDINATE LOVE OF PLEASURE.

I discerned among the youths a young man void of understanding. *Prov. vii. 7.*

He that loveth pleasure shall be a poor man. *xxi. 17.*

Thou that art given to pleasures. *xlvi. 8.*

1 *Tim.* v. 6.

She that liveth in pleasure, is dead while she liveth.

2 *Tim.* ii. 3.

Lovers of pleasure more than lovers of God.

V. The GOVERNMENT of the PASSIONS.

1. In general.

Pf. xxiv. 4.

A pure heart.

Matt. v. 8.

Blessed are the pure in heart; for they shall see God.

2. MECKNESS.

Numbers xii. 3.

Now the man *Moses* was very meek, above all the men which were upon the face of the earth.

Pf. xxii. 26.

The meek shall eat and be satisfied.

xxxvii. 11.

The meek shall inherit the earth, and shall delight themselves in the abundance of peace.

Prov. xiv. 29.

He that is slow to wrath is of great understanding.

xvi. 32.

He that is slow to anger is better than the mighty.

Zeph. ii. 3.

Seek meekness.

Matt. v. 5.

Blessed are the meek; for they shall inherit the earth.

xi. 29.

Learn of me, for I am meek, and lowly of heart.

1 *Thess.* v. 15.

Be patient towards all men.

Titus iii. 2.

Shewing all meekness unto all men.

James i. 19.

Let every man be — slow to wrath.

iii. 17.

The wisdom that is from above is — gentle, and easy to be intreated.

1 *Peter* ii. 23.

Who when he was reviled, reviled not again.

iii. 4.

Whose adorning — let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

The opposite VICE IS ANGER.

Pf. xxxvii. 8.

Cease from anger, and forsake wrath.

Prov. xiv. 17.

He that is soon angry dealeth foolishly.

xxii. 23.

Make no friendship with an angry man; and with a furious man thou shalt not go; lest thou learn his ways, and get a snare to thy soul.

xxvii. 4.

Wrath is cruel, and anger is outrageous.

xxix. 22.

An angry man stirreth up strife; and a furious man aboundeth in transgression.

Ecc. vii. 9.

Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

Matt. v. 22.

Whoever is angry with his brother without a cause, is in danger of the judgment.

Eph. iv. 26.

Be ye angry, and sin not; let not the sun go down upon your wrath.

Fourthly

Fourthly. HUMILITY.

Heraclab humbled himself for the pride of his heart. *2 Chron. xxxii. 26.*
Lord, my heart is not haughty, nor mine eyes lofty; neither do I *Pf. cxxxii. 1.*
exercise myself in great matters, or in things too high for me.

Though the Lord be high, yet hath he respect unto the lowly. *cxxxviii. 6.*

With the lowly is wisdom. *Prov. xi. 2.*

Before honour is humility. See *Cb. xviii. 12.*

Better is it to be of an humble spirit with the lowly, than, to divide *xv. 33.*
the spoil with the proud. *xvi. 19.*

Whosoever therefore shall humble himself as this little child, the same *Matt. xviii. 4.*
is greatest in the kingdom of heaven.

Whosoever will be chief among you, let him be your servant. *xx. 27.*

He that shall humble himself, shall be exalted. See *Luke xiv. 11.*

So likewise ye, when ye shall have done all those things which are *Luke xvii. 10.*
commanded you say, We are unprofitable servants; we have done that
which was our duty to do.

He that is greatest among you, let him be as the younger, and he *xxii. 26.*
that is chief, as he that doth serve.

If I then, your Lord and master, have washed your feet, ye ought *John xiii. 14.*
also to wash one anothers feet.

Serving the Lord with all humility of mind. *Acts xx. 19.*

To walk humbly with thy God. *Micah vi. 8.*

I say, through the grace given unto me, to every man that is among *Romans xii. 3.*
you, not to think of himself more highly than he ought to think; but
to think soberly, as God hath dealt to every man the measure of faith.

In honour preferring one another. *10.*

Mind not high things, but condescend to men of low estate. *16.*

Let nothing be done through strife or vain glory; but in lowliness of *Phil. ii. 3.*
mind let each esteem other better than themselves.

Be clothed with humility. *1. Peter v. 5.*

The opposite VICES are,

I. PRIDE.

Howbeit, in the businels of the ambassadors of the princes of *Babylon, 1 Chr. xxxii. 31.*
who sent unto him, to enquire of the wonder that was done in the land,
God left him; to try him, that he might know all that was in his heart.

The proud he knoweth afar off. *Pf. cxxxviii. 6.*

When pride cometh, then cometh shame. *Prov. xi. 2.*

He that is void of wisdom despiseth his neighbour. *xiii. 12.*

Only by pride cometh contention. *Rom. xii. 10.*

He that despiseth his neighbour, sinneth. *1. Cor. xii. 21.*

Pride goeth before destruction, and an haughty spirit before a fall. *xvi. 18.*

Before destruction the heart of man is haughty. *xviii. 12.*

A man's

- Prov.* xxix. 23. A man's pride shall bring him low; but honour shall uphold the humble in spirit.
- xxx.* 13. There is a generation, O how lofty are their eyes! and their eye-lids are lifted up.
- Jer.* xiii. 15. Hear ye, and give ear; be not proud.
- Ezek.* xxviii. 5. Thine heart is lifted up, because of thy riches.
- Dan.* iv. 30. Is not this great *Babylon*, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?
- 37.* Those that walk in pride he is able to abase.
- Obadiah* 3. The pride of thine heart hath deceived thee.
- Hab.* ii. 4. Behold, his soul which is lifted up is not upright in him.
- Matt.* xviii. 10. Take heed that ye despise not one of these little ones.
- xxiii.* 12. Whosoever shall exalt himself, shall be abased.
- Gal.* v. 26. Let us not be desirous of vain-glory.
- James* ii. 26. Ye have despised the poor.
- iv.* 6. God resisteth the proud, but giveth grace unto the humble.

H. AMBITION.

- Jer.* xiv. 6. Seekest thou great things for thyself, seek them not.
- Mark* x. 37. Grant unto us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
- Luke* xxi. 24. There was also a strife amongst them, which of them should be accounted the greatest.
- 3 John* 9. *Distrephus*, who loveth to have the preeminence among them, receiveth us not.

III. SELF-CONCEIT.

- Job* xv. 8. Dost thou restrain wisdom to thyself?
- Prov.* iii. 5. Lean not to thine own understanding.
- 7.* Be not wise in thine own eyes.
- xii.* 15. The way of a fool is right in his own eyes.
- xxiii.* 4. Cease from thine own wisdom.
- xxvi.* 12. Seest thou a man wise in his own conceit? there is more hope of a fool than of him.
- 16.* The *Suggard* is wiser in his own conceit, than seven men that can render a reason.
- If.* v. 21. Wo unto them that are wise in their own eyes, and prudent in their own sight.
- lxv.* 5. Stand by thyself, come not near to me, for I am holier than thou.
- Luke* xviii. 11. God, I thank thee, that I am not as other men are.
- Romans* xii. 16. Be not wise in your own conceits.
- 2 Cor.* x. 18. Not he that commendeth himself is approved, but whom the Lord commendeth.

Fifthly. PRUDENCE AND DISCRETION.

David behaved himself wisely in all his ways.

1 Sam. xviii. 14.

David behaved himself more wisely than all the servants of Saul, so that his name was much set by.

30.

Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

Job xv. 3.

I will behave myself wisely in a perfect way.

Pf. ci. 2.

He will guide his affairs with discretion.

cxiii. 5.

Discretion shall preserve thee.

Prov. ii. 11.

The wisdom of the prudent is to understand his way.

xiv. 8.

The prudent man looketh well to his going.

15.

A prudent man foreseeth the evil, and hideth himself. See Ch. xviii. 12.

xxiii. 3.

Be thou diligent to know the state of thy flocks, and look well to thy herds.

xxvii. 23.

Be not righteous overmuch, neither make thyself over-wise: why shouldest thou destroy thyself? Be not overmuch wicked; neither be thou foolish: why shouldest thou die before thy time?

Ecc. vii. 16, 17.

No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

Matt. ix. 16.

Be ye therefore wise as serpents, and harmless as doves.

x. 16.

Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?

Luke xiv. 28.

The children of this world, are in their generation wiser than the children of light.

xvi. 8.

A prudent man.

Mat. xiii. 7.

Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

xix. 36.

Let not then your good be evil spoken of.

Romans xiv. 16.

Hast thou faith? have it to thyself before God.

22.

All things are lawful for me; but all things are not expedient.

1 Cor. x. 23.

Sixthly. INDUSTRY.

The Lord God took the man, and put him in the garden of Eden, to Gen. ii. 15. dress it, and to keep it.

The hand of the diligent maketh rich.

Prov. x. 4.

He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.

5.

The soul of the diligent shall be made fat.

xiii. 4.

Seest thou a man diligent in business? he shall stand before kings, he shall not stand before mean men.

xxiii. 23.

Whatsoever thine hand findeth to do, do it with all thy might; for thou shalt find that in any work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

Ecc. ix. 10.

Not slothful in business.

Romans xii. 11.

Redeem

Eph. v. 16.

Redeeming the time,

The opposite VICE is IDLENESS.

Prov. vi. 6.

xiii. 4.

xv. 19.

xviii. 9.

xix. 15.

xx. 4.

xxiv. 30, 33.

xxvi. 13.

Ecc. x. 18.

Matt. xx. 6.

2 Theff. iii. 11, 12.

Go to the ant, thou sluggard, consider her ways and be wise. The soul of the sluggard desireth, and hath nothing. The way of the slothful is an hedge of thorns. He that is slothful in his work is brother to him that is a great waster. Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

The sluggard will not plow by reason of the cold, therefore shall he beg in harvest and have nothing.

I went by the field of the slothful; and by the vineyard of the man void of understanding; and lo it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down: then I saw and considered it well, I looked upon it, and received instruction.

The slothful man saith, There is a lion in the way; a lion is in the streets.

By much slothfulness the building decayeth; and through idleness of the hands, the house droppeth through.

Why stand ye here all the day idle?

We hear that there are some, which walk among you disorderly, working not at all, but are busy-bodies; now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Seventhly. CHEARFULNESS.

Prov. xv. 15.

xvii. 22.

Aks viii. 39.

1 Theff. v. 16.

He that is of a merry heart, hath a continual feast.

A merry heart doth good like a medicine.

And he went on his way rejoicing.

Rejoice evermore.

Eighthly. DUTIES respecting EXTERNAL CIRCUMSTANCES.

I. CONTENTMENT.

Gen. xxxiii. 9.

2 Kings iv. 13.

Matt. v. 3.

Luke iii. 14.

Phil. iv. 11.

1 Tim. vi. 6.

8.

Hab. xiii. 5.

And Esau said, I have enough, my brother; keep that thou hast unto thyself.

I dwell among mine own people.

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Be content with your wages.

I have learned, in whatsoever state I am, therewith to be content.

Godliness with contentment is great gain.

Having food and raiment, let us be therewith content.

Be content with such things as ye have.

The

The opposite VICES are,

1. DISCONTENT.

And *Abram* said, Lord God, what wilt thou give me seeing I go child-*Gen. xv. 2.*
less?

Would God we had died by the hand of the Lord in the land of *Egypt. Exodus xvi. 3.*

Now is our soul dried away; there is nothing at all besides this manna *Numbers xii. 6.*
before our eyes.

Then said *Elkanah* her husband to her, *Hannah*, why weepest thou? *1 Sam. i. 8.*
and why eatest thou not? and why is thy heart grieved?

Wherefore doth a living man complain?

Lam. iii. 39.

Neither murmur ye, as some of them also have murmured.

1 Cor. x. 10.

2. ENVY.

When his brethren saw that their father loved him more than all his *Gen. xxxvii. 4.*
brethren, they hated him.

Thou shalt not covet thy neighbour's house; thou shalt not covet thy *Exodus xx. 17.*
neighbour's wife, nor his man-servant, nor his maid servant, nor his ox,
nor his ass, nor any thing that is thy neighbour's.

And *Moses* said unto him, Enviest thou for my sake? would God that *Numbers xi. 29.*
all the Lord's people were prophets.

And *Eliab* his eldest brother heard when he spake unto the men; and *1 Sam. xvii. 28.*
Eliab's anger was kindled against *David*, and he said, Why camest thou
down hither? and with whom hast thou left those few sheep in the wil-
derness? I know thy pride and the naughtiness of thine heart.

And *Saul* was very wroth; and the saying displeased him; and he *xviii. 8.*
said, They have ascribed unto *David* ten thousands, and to me they
have ascribed but thousands; and what can he have more, but the king-
dom?

And *Abab* came to his house heavy and displeased, because of the word *1 Kings xxi. 4.*
which *Nabab* the Jezreelite had spoken to him; for he had said, I will
not give the inheritance of my fathers; and he laid him down upon his
bed, and turned away his face, and would eat no bread.

All this availeth me nothing, so long as I see *Mordacai* the Jew sitting *Ester v. 13.*
in the king's gate.

Wrath killeth the foolish man, and envy slayeth the silly one. *Job v. 2.*

Fret not thyself because of evil-doers; neither be thou envious against *Pf. xxxvii. 1.*
the workers of iniquity.

Be not thou afraid, when one is made rich, when the glory of his *xlix. 16.*
house is increased.

I was envious at the foolish, when I saw the prosperity of the wicked. *lxxiii. 3.*

Envy thou not the oppressor, and choose none of his ways. *Prov. iii. 31.*

Envy is the rottenness of the bones.

xlv. 30.

Let not thine heart envy sinners; but be thou in the fear of the Lord *xxiii. 17.*
all the day long.

Be not thou envious against evil men; neither desire to be with them.

xxiv. 1.

N

Who

- Prov.* xxvii. 4. Who is able to stand before envy?
Luke xv. 28. And he was angry, and would not go in.
Acts xx. 33. I have coveted no man's silver, or gold, or apparel.
Gal. v. 26. Envyng one another.
James iii. 16. Where envying and strife is, there is confusion and every evil work.
 iv. 5. Do ye think that the scripture saith in vain, The spirit within us lusteth to envy.
 v. 9. Grudge not one against another, brethren.

3. COVETOUSNESS.

- 1 Sam.* xxv. 10, 11. Nabal answered David's servants, and said, Who is David, and who is the son of Jesse? There be many servants now-a-days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?
Job xxxi. 24. If I have made gold my hope, or said unto the fine gold, Thou art my confidence.
Psa. x. 3. The covetous whom the Lord abhorreth.
 xvii. 14. Deliver my soul — from men of the world, which have their portion in this life.
 xlix. 6. They that trust in their wealth, and boast themselves in the multitude of their riches.
Prov. xi. 4. Riches profit not in the day of wrath.
 xxiii. 4. Labour not to be rich.
Ecd. v. 10. He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance with increase.
 13. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.
Jer. vi. 13. From the least of them even unto the greatest of them, every one is given to covetousness.
Matt. vi. 19-24. Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.
 xix. 22. When the young man heard that saying, he went away sorrowful, for he had great possessions.
 xxvi. 15. They covenanted with him for thirty pieces of silver.
Luke xii. 15. Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

So

So is he that layeth up treasure for himself, and is not rich towards *Luke xii. 21.*
God.

Ye seek me, not because ye saw the miracles, but because ye did eat *John vi. 26.*
of the loaves and were filled.

Labour not for the meat which perisheth, but for that meat which en- *27.*
dureth unto everlasting life:

Ye are of this world, I am not of this world. *viii. 23.*

This he said, not that he cared for the poor, but because he was a *xii. 6.*
thief, and had the bag, and bare what was put therein.

He hoped also that money should have been given him of *Paul*, that *Acts xxiv. 26.*
he might loose him; wherefore he sent for him the ostler, and commu-
ned with him.

Who mind earthly things.

They that will be rich, fall into temptation and a snare, and into ma- *Phil. iii. 19.*
ny foolish and hurtful lusts, which drown men in destruction and perdi- *1 Tim. vi. 9, 10.*
tion: for the love of money is the root of all evil; which while some
coveted after, they have erred from the faith, and pierced themselves
through with many sorrows.

Demas hath forsaken me, having loved this present world. *2 Tim. iv. 10.*

Esau, who for one morsel of meat sold his birth-right. *Heb. xii. 16.*

Which have forsaken the right way, and are gone astray, following the *2 Peter ii. 15.*
way of *Balaam* the son of *Beor*, who loved the wages of unrighteousness.

Love not the world, neither the things that are in the world. *1 John ii. 15.*

II. FRUGALITY.

Gather up the fragments that remain, that nothing be lost. *John vi. 12.*

III. DUTIES IN PROSPERITY.

When thou hast eaten and art full, then thou shalt bless the Lord thy *Deut. viii. 10.*
God.

If riches increase, set not thy heart upon them. *Pf. lxii. 10.*

I know how to abound. *Phil. iv. 11.*

In the day of prosperity be joyful. *Ecc. vii. 14.*

Charge them that are rich in this world, that they be not high mind- *1 Tim. vi. 16.*
ed, nor trust in uncertain riches, but in the living God, who giveth us
richly all things to enjoy; that they do good, that they be rich in good
works, ready to distribute, willing to communicate; laying up in store
for themselves a good foundation against the time to come, that they
may lay hold on eternal life.

The snares of PROSPERITY.

When thou shalt have eaten and be full, then beware lest thou forget *Deut. vi. 11, 12.*
the Lord.

Then he forsook God which made him, and lightly esteemed the *xxxii. 15.*
rock of his salvation.

2 Chr. xxvi. 16.

Pf. x. 6.

xxx. 6.

Prov. i. 32.

Jer. xlviii. 11.

When he was strong, his heart was lifted up to his destruction.

He said in heart, I shall never be moved; I shall never be in adversity.

In my prosperity, I said, I shall never be moved.

The prosperity of fools shall destroy them.

Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel; neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed.

Hosea xliii. 4.

Their heart was exalted, therefore have they forgotten me.

IV. DUTIES IN ADVERSITY.

1. In general.

Prov. lii. 12.

My son despise not the chastening of the Lord, neither be weary of his correction. See *Hebrews* xii. 5.

Phil. iv. 11.

I know how to be abased,

2. CONSIDERATION.

Ecc. vii. 14.

In the day of adversity consider.

3. PRAYER. See page 60.

4. PATIENCE and FORTITUDE.

Prov. xxiv. 10.

If thou faint in the day of adversity, thy strength is small.

Luke xxi. 19.

In your patience possess ye your souls.

Romans xii. 12.

Patient in tribulation.

James i. 4.

Let patience have her perfect work.

2 Peter i. 6.

And to temperance, patience.

The opposite VICE is IMPATIENCE.

Gen. xlii. 36.

All these things are against me.

Jonah iv. 9.

And God said to *Jonah*, Dost thou well to be angry for the gourd? and he said, I do well to be angry even unto death.

MOTIVES to PATIENCE are,

(1.) That AFFLICTIONS come from God.

Job v. 6.

Affliction cometh not forth of the dust, neither doth trouble spring out of the ground. See *Submission to Divine Providence*. page 55.

(2.) The BENEFICIAL FRUITS OF AFFLICTIONS.

Deut. viii. 5.

Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee.

When

When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers. *2 Chr. xxxiii. 12.*

Behold, happy is the man whom God correcteth.

Job v. 17.

If they be bound in fetters, and be holden in cords of affliction; then he sheweth them their work and their transgressions, that they have exceeded. *xxxvi. 8.*

Blessed is the man whom thou chastenest, O Lord.

Pf. xciv. 12.

Before I was afflicted, I went astray, but now I have kept thy word.

cxix. 67.

It is good for me that I have been afflicted; that I might learn thy statutes.

71.

I have seen the travel which God hath given to the sons of men, to be exercised in it. *Ecc. iii. 10.*

Sorrow is better than laughter; for by the sadness of the countenance the heart is made better.

viii. 3.

Lord, in trouble have they visited thee.

If. xxvi. 16.

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

xlvi. 10.

In their affliction they seek me early.

Hosea v. 15.

We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed.

Romans v. 3, 5.

Whom the Lord loveth he chasteneth. See *Prov. iii. 12.*

Heb. xii. 6.

For they verily for a few days, chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

10.

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness, unto them that are exercised thereby.

3, 11.

As many as I love I rebuke and chasten.

Rev. iii. 19.

The guilt of being HARDENED in vice by ADVERSITY.

In the time of his distress did he trespass yet more against the Lord: this is that king *Ahaz*. *2 Chr. xxviii. 22.*

(3.) THE FINAL ISSUE OF AFFLICTIONS.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. *Pf. cxxvi. 6.*

In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer.

If. liv. 8.

Though I have afflicted thee, I will afflict thee no more.

Nabum i. 12.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. *Romans viii. 18.*

Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Cor. iv. 17.*

Ye have need of patience, that after ye have done the will of God ye may receive the promise. *Heb. x. 36.*

Wherein.

1 Peter i. 6.

Wherein ye greatly rejoyce, though now for a season, if need be, ye are in heaviness through manifold temptations.

Ninthly. REGARD to a FUTURE STATE.

Matt. vi. 20.

Lay up for yourselves treasures in heaven.

Luke x. 20.

Rejoyce because your names are written in heaven.

Romans v. 2.

Rejoyce in hope of the glory of God.

xii. 12.

Rejoycing in hope.

2 Cor. iv. 18.

We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

v. 7.

We walk by faith, not by sight.

Phil. iii. 20.

Our conversation is in heaven.

Col. iii. 1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2.

Set your affection on things above, not on things below.

1 Tim. vi. 12.

Lay hold on eternal life.

Heb. vi. 19.

Which hope we have as an anchor to the soul, both sure and steadfast.

xi. 1.

Faith is the substance of things hoped for, the evidence of things not seen.

13.

These all died in faith.

16.

They desire a better country, that is an heavenly.

26.

He had respect unto the recompence of reward.

James v. 7, 8.

Be patient therefore, brethren, unto the coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain: be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.

1 Peter i. 13.

Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.

Peter iii. 14.

Beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.

1 John iii. 3.

Every man that hath this hope in him purifieth himself, even as he is pure.

CHAP. VI.

ON CHRISTIANITY.

First. EVIDENCES of its TRUTH.

I. In general.

Thou art the Christ, the son of the living God.

Matt. xvi. 16.

Truly this was the son of God.

xxvii. 54.

Ye believe in God, believe also in me.

John xiv. 1.

These are written that ye might believe that Jesus Christ is the son of God, and that believing ye might have life through his name.

xx. 31.

Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving, that this is the Christ.

Acts ix. 22.

I am not mad, most noble Festus; but speak the words of truth and soberness.

xxvi. 24.

Almost thou persuadest me to be a Christian.

Acts xviii. 28.

II. The CREDIBILITY of the CHRISTIAN HISTORY.

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things where-in thou hadst been instructed.

Luke i. 3, 4.

And ye are witnesses of these things.

xxiv. 48.

And he that saw it bare record, and his record is true.

John xix. 35.

Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Acts i. 8.

And we are witnesses of all that he did, both in the land of the Jews, and in Jerusalem.

x. 39.

This thing was not done in a corner.

xxvi. 26.

III. The evidence from PROPHECY.

To him gave all the prophets witness.

Acts x. 43.

IV. from

IV. — from MIRACLES.

John iii. 2.

We know that thou art a teacher come from God ; for no man could do these miracles that thou doest, except God be with him.

x. 37, 8.

If I do not the works of my Father believe me not ; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him.

xiv. 10.

The Father that dwelleth in me, he doth the works.

Acts ii. 22.

Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs which God did by him in the midst of you, as ye also know.

V. — from the RESURRECTION of CHRIST.

Luke xxiv. 6.

He is not here, but is risen.

Acts i. 3.

To whom also he shewed himself after his passion, by many infallible proofs, being seen of them forty days.

ii. 32.

This *Jesus* hath God raised up, whereof we all are witnesses.

x. 40, 41.

Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

xiii. 30, 31.

But God raised him from the dead ; and he was seen many days, of them which came up with him from *Galilee* to *Jerusalem*, who are his witnesses unto the people.

1 Cor. xv. 20.

Now is Christ risen from the dead, and become the first fruits of them that slept.

VI. — from the SUCCESS of CHRISTIANITY.

Luke iii. 5, 6.

Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways shall be made smooth ; and all flesh shall see the salvation of God.

Acts v. 38.

If this counsel, or this work, be of men, it will come to nought, but if it be of God, ye cannot overthrow it.

xix. 20.

So mightily grew the word of God and prevailed.

2 Cor. ii. 14.

Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

x. 4.

The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong-holds.

Secondly. The NATURE, EXCELLENCE and ADVANTAGES of CHRISTIANITY.

I. In general.

Matt. i. 21.

Thou shalt call his name *Jesus* ; for he shall save his people from their sins.

They

They shall call his name Emmanuel, which, being interpreted, is, *Matt. i. 23.*
 God with us.
 Come unto me, all ye that labour and are heavy laden, and I will give you rest. *xi. 28.*
 Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them. *xiii. 16, 17.*
 The son of man is come to save that which was lost. See *Luke xix. 10.*
 Blessed is he that cometh in the name of the Lord: hosanna in the highest. *xviii. 31.*
 Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. *Luke ii. 10, 11.*
 Glory to God in the highest, and on earth peace, good will toward men. *14.*
 His name was called Jesus. *21.*
 The Son of man is not come to destroy men's lives, but to save them. *ix. 36.*
 As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *John i. 12.*
 Of his fulness have all we received, and grace for grace. *16. iii.*
 Behold the Lamb of God, which taketh away the sins of the world. *29. iii.*
 God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. *iii. 16.*
 I am that bread of life. *vi. 48.*
 I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever. *51.*
 If any man thirst, let him come unto me and drink. *vii. 37.*
 If the Son therefore shall make you free, ye shall be free indeed. *viii. 36.*
 I am the good shepherd, and I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid. *x. 27.*
 These things have I spoken unto you, that in me ye might have peace; in the world ye shall have tribulation; but be of good cheer, I have overcome the world. *xvi. 33.*
 I have glorified thee on earth; I have finished the work which thou gavest me to do. *xviii. 40.*
 It is finished. *19. 30.*
 Preaching peace by Jesus Christ. *Act. x. 36.*
 I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. *Romans i. 16.*
 In all things we are more than conquerors, through him that loved us. *viii. 37.*
 I am persuaded, that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *38, 9.*

- 1 Cor. i. 30. Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption.
- 2 Cor. i. 5. As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
- viii. 9. Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor; that ye through his poverty might be rich.
- Gal. iii. 26. Ye are all the children of God, by faith in Christ Jesus.
- Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus.
8. Wherein he hath abounded towards us in all wisdom and prudence.
- ii. 4-7. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and made us fit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.
8. By grace ye are saved through faith; and that not of yourselves, it is the gift of God.
14. He is our peace.
- iii. 19. That ye might be filled with all the fulness of God.
- Phil. iii. 8. Yea doubtless, and I do count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord.
- iv. 13. I can do all things through Christ which strengtheneth me.
19. My God shall supply all your need, according to his riches in glory by Christ Jesus.
- Col. i. 19. It pleased the Father that in him all fulness should dwell.
- ii. 3. In whom are hid all the treasures of wisdom and knowledge.
10. Ye are complete in him.
- 1 Thess. v. 9. God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.
- 2 Thess. ii. 13, 14. We are bound to give thanks alway to God, for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
- 1 Tim. i. 15. The glorious gospel of the blessed God.
15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.
- ii. 5. There is one mediator between God and man, the man Christ Jesus.
- 1 John iv. 9. In this was manifested the love of God towards us, because that God sent his only begotten son into the world, that we might live through him.
14. We have seen and do testify, that the Father sent the Son to be the Saviour of the world.
- v. 12. He that hath the Son hath life.

II. THE EXCELLENCE OF THE PRECEPTS OF CHRISTIANITY.

And seeing the multitudes, he went up into a mountain; and when he was set his disciples came unto him; and he opened his mouth and taught them.

My yoke is easy, and my burden is light. *Matt. v. 1, 2.*

A bruised reed shall he not break, and smoking flax shall he not quench. *xi. 30.*

Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. *xii. 30.*

Never man spake like this man. *Luke xx. 21.*

III. THE EXCELLENCE OF THE EXAMPLE OF CHRIST.

This is my beloved son, in whom I am well pleased.

I am meek and lowly in heart. *Matt. iii. 17.*

Behold my servant whom I have chosen, my beloved in whom my soul is well pleased. See *Isaiah xlii. 1.*

What evil hath he done?

Certainly this was a righteous man. *xii. 19.*

My meat is to do the will of him that sent me.

Which of you convinceth me of sin?

I have given you an example.

Who went about doing good. *xxvii. 23.*

Such an high priest became us, who is holy, harmless, undefiled, separate from sinners. *Luke xxiii. 47.*

Lo I come—to do thy will, O God. See *Psalms xl. 6.*

Christ also suffered for us, leaving us an example, that we should follow his steps. *John iv. 34.*

Who did no sin, neither was guile found in his mouth. *viii. 46.*

IV. CHRISTIANITY designed to increase RELIGIOUS KNOWLEDGE.

The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, light is sprung up. *Matt. iv. 16.*

The day, spring from on high, hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. *Luke i. 78, 79.*

A light to lighten the Gentiles. See *Isaiah xlii. 6.*

This was that true light, which lighteth every man that cometh into the world. *John i. 9.*

No man hath seen God at any time; the only begotten son, which is in the bosom of the Father, he hath declared him. *18. i.*

I am the light of the world; he that followeth me, shall not walk in darkness, but shall have the light of life. *viii. 12.*

- John ix. 5.* I am the light of the world, that whosoever believeth in me should not abide in darkness.
- xii. 46.* I am come a light into the world, that whosoever believeth in me should not abide in darkness.
- xiv. 9.* He that hath seen me hath seen the Father.
- xviii. 37.* To this end was I born, and for this cause came I into the world, that I should bear witness of the truth.
- 2 Cor. iv. 6.* God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
- Eph. i. 18.* The eyes of your understanding being enlightened, that ye may know what are the riches of the glory of his inheritance in the face of Christ.
- v. 14.* Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
- 1 Thess v. 5.* Ye are all the children of light, and the children of the day; we are not of the night nor of darkness.
- Heb. i. 1, 2.* God who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son.
- John iii. 19.* This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

V. CHRISTIANITY designed to promote the PRACTICE of VIRTUE.

- Matt. v. 17.* Think not that I am come to destroy the law or the prophets, I am not come to destroy, but to fulfil.
- Luke xvii. 20, 21.* The kingdom of God cometh not with observation; neither shall they say, lo here, or lo there; for behold the kingdom of God is within you.
- John xv. 1, 2.* I am the true vine, and my father is the husbandman: every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
- 3.* Ye are clean through the word which I have spoken unto you.
- 5.* I am the vine; ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.
- xvii. 19.* For their sakes I sanctify myself, that they also might be sanctified through the truth.
- Acts iii. 26.* God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.
- Romans viii. 2.* The law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death.
- xiv. 17.* The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.
- Eph. i. 4.* He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.
- ii. 10.* We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
- 1 Tim. vi. 3.* The doctrine which is according to godliness.

God

God hath not given us the spirit of fear, but of power, and of love, 2 Tim. i. 7.

The truth, which is after godliness.

For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8.

VI. The HOPE of the PARDON of SIN confirmed by CHRISTIANITY.

Son, be of good cheer, thy sins are forgiven thee.

To give knowledge of salvation unto his people, by the remission of their sins, Luke i. 77.

The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, That repentance and remission of sins should be preached in his name, among all nations.

He hath God exalted with his right hand, to be a prince and a saviour, for to give repentance unto Israel and forgiveness of sins.

Through his name, whosoever believeth in him shall receive remission of sins.

Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

Being justified by faith, we have peace with God, through our Lord Jesus Christ.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit.

God was in Christ reconciling the world unto himself; not imputing their trespasses unto them.

Having forgiven you all trespasses.

Jesus which delivereth us from the wrath to come.

He is able also to save them to the uttermost, who come unto God by him, seeing he ever liveth to make intercession for them.

He is the mediator of a better covenant.

VII. The ADVANTAGES derived from the DEATH of CHRIST.

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter; and as a sheep before his shearers is dumb, so he opened not his mouth.

It pleased the Lord to bruise him.

- Matt. xx. 28.* The Son of man came to give his life a ransom for many.
xxvi. 28. This is my blood of the new testament, which is shed for many, for the remission of sins.
- Luke xxiv. 26.* Ought not the Christ to have suffered these things?
John xii. 32. And I, if I be lifted up, will draw all men unto me.
xv. 13. Greater love hath no man than this, that a man lay down his life for his friends.
- Romans iii. 24, 25.* Being justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.
iv. 25. Who was delivered for our offences.
8v. 6. When we were yet without strength, in due time Christ died for the ungodly.
7. 9. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die; but God commendeth his love towards us, in that while we were yet sinners Christ died for us: much more then, being now justified by his blood, we shall be saved from wrath through him.
- 18.* By the righteousness of one, the free gift came upon all men unto justification of life.
19. By the obedience of one shall many be made righteous.
viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- 1 Cor. i. 23, 4.* We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God.
19. Even Christ our passover is sacrificed for us.
- 2 Cor. v. 21.* He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
- Gal. i. 4.* Who gave himself for our sins, that he might deliver us from this present evil world.
- Eph. i. 7.* In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.
v. 2. Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.
- Phil. ii. 8.* He humbled himself, and became obedient unto death, even the death of the cross.
- Col. i. 14.* In whom we have redemption, through his blood, even the forgiveness of sins.
21, 2. You that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight.
- 1 Thess. v. 10.* Who died for us, that whether we wake or sleep, we should live together with him.
- 1 Tim. ii. 6.* Who gave himself a ransom for all,

Who

Who gave himself for us, that he might redeem us from all iniquity, Titus ii. 14. and purify unto himself a peculiar people, zealous of good works.

It became him, for whom are all things, and by whom are all things, Heb. ii. 10. in bringing many sons unto glory, to make the Captain of their Salvation perfect through sufferings.

In all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining unto God, to make reconciliation for the sins of the people.

Though he were a son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation to all them that obey him.

Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God!

Now once in the end of the world hath he appeared, to put away sin, by the sacrifice of himself.

Christ was once offered to bear the sins of many.

By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

By one offering he hath perfected for ever them that are sanctified.

Ye were not redeemed with corruptible things, but with the precious blood of Christ.

Who his own self bare our sins in his own body on the tree, that we being dead to sin should live to righteousness; by whose stripes ye were healed.

Christ also hath suffered for sins, the just for the unjust, that he might bring us to God.

The blood of Jesus Christ his son cleanseth us from all sin.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.

Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins.

Thou wast slain, and hast redeemed us to God by thy blood.

VIII. THE DOCTRINE OF THE FINAL JUDGMENT OF MANKIND, TAUGHT BY CHRISTIANITY.

Whose fan is in his hand, and he will thoroughly purge his floor; and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

There is nothing covered that shall not be revealed, and hid that shall not be known.

Wm I

Whom

Matt. xii. 12. Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that which he hath.

xvi. 27. The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

xv. 19. After a long time, the Lord of those servants cometh and reckoneth with them.

31, 2. When the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

John v. 28. The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

Act. x. 42. He commanded us to preach unto the people, and to testify, that it is he which was ordained of God to be judge of quick and dead.

xvii. 31. He hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Romans ii. 6. Who will render to every man according to his deeds.

xiv. 10. We shall all stand before the judgment seat of Christ.

12. So then every one of us shall give an account of himself to God.

1 Cor. v. 10. We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Gal. vi. 5. Every man shall bear his own burden.

1 Thess. iv. 16. The Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trumpet of God, and the dead in Christ shall rise first.

x. 2, 3, 4. Yourselves know perfectly, that the day of the Lord so cometh, as a thief in the night; for when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1 Thess. i. 7-10. The Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.

Titus i. 13. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.

Heb. ix. 27. But after this the judgment.

Jude 5. The judgment of the great day.

I saw the dead, small and great, stand before God; and the books *Rev. xx. 12.* were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works.

Behold I come quickly; and my reward is with me, to give every man according as his work shall be. *xxii. 12.*

He which testifieth these things saith, Surely I come quickly; Amen. *20.*
Even so, come, Lord Jesus.

IX. The HOPE of a FUTURE STATE confirmed by Christianity.

Lord to whom shall we go? thou hast the words of eternal life. *John vi. 68.*

If a man keep my saying, he shall never see death. *viii. 51.*

Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die. *xi. 25, 26.*

I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. *xiv. 2, 3.*

This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. *xvii. 3.*

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me, before the foundation of the world. *24.*

I ascend unto my Father, and your Father, and to my God, and your God. *xx. 17.*

And have hope towards God — that there shall be a resurrection of *Acts xxiv. 15.* the dead, both of the just and of the unjust.

The gift of God is eternal life, through Jesus Christ our Lord. *Romans vi. 13.*

If children then heirs; heirs of God, and joint heirs with Christ. *viii. 17.*

God hath both raised up the Lord, and will also raise up us by his *1 Cor. vi. 14.* own power.

When that which is perfect is come, that which is in part shall be done away. *xiii. 10.*

As in Adam all die, even so in Christ shall all be made alive. *xv. 22.*

This corruptible must put on incorruption; and this mortal must put on immortality. *53.*

Christ in you, the hope of glory. *Col. i. 27.*

God even our Father, who hath loved us, and given us everlasting *2 Thess. ii. 16.* consolation, and good hope through grace.

Who hath abolished death, and hath brought life and immortality to *2 Tim. i. 10.* light, through the gospel.

If we be dead with him, we shall also live with him; if we suffer *ii. 11, 12.* with him, we shall also reign with him.

In hope of eternal life, which God, that cannot lie, promised. *Titus i. 2.*

That being justified by his grace, we should be made heirs according *iii. 7.* to the hope of eternal life.

Hib. iv. 9.
x. 34.
1 Peter i. 3.

There remaineth therefore a rest for the people of God.
Ye have in heaven a better and more enduring substance.
Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God through faith unto salvation.

v. 10.

The God of grace, who hath called us unto his eternal glory by Christ Jesus.

1 John ii. 25.
iii.

This is the promise that he hath promised us, even eternal life.
Beloved, now are we the sons of God; but it doth not yet appear what we shall be; but we know, that when he shall appear we shall be like him; for we shall see him as he is.

DIFFERENT DEGREES of *happiness in the FUTURE STATE.*

Matt. v. 14.
John xiv. 2.
1 Cor. xv. 41.

Great is your reward in heaven.
In my fathers house are many mansions.
One star differeth from another star in glory: so also is the resurrection of the dead.

X. THE BLESSINGS OF CHRISTIANITY UNCONFINED.

Matt. viii. 11.

Many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

xi. 5.

The poor have the gospel preached to them: See *Luke* vii. 22.

Luke ii. 30, 1.

Mine eyes have seen thy salvation, which thou hast prepared before the face of all people.

iii. 6.

All flesh shall see the salvation of God.

John vi. 37.

Him that cometh to me, I will in no wise cast out.

Acts xiii. 47.

I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

xv. 11.

We believe that, through the grace of the Lord Jesus Christ, we shall be saved even as they.

xxviii. 28.

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

1 Tim. ii. 4.

Who will have all men to be saved, and to come unto the knowledge of the truth.

Thirdly. The peculiar INSTITUTIONS of CHRISTIANITY.

I. BAPTISM.

Matt. xxviii. 29.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

II. The

II. The LORD'S SUPPER.

Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. See *Mark* xiv. 22.

This do in remembrance of me.

Luke xxii. 19.

Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

1 Cor. v. 8.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? for we being many are one bread and one body; for we are all partakers of that one bread.

x. 16, 17.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, &c.

xi. 23, &c.

Fourthly. The CHRISTIAN CHARACTER.

I. In general.

Follow me.

Matt. ix. 9.

Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

xix. 14.

Whoever shall do the will of God, the same is my brother, and my sister and my mother.

Mark iii. 35.

Will ye also be his disciples?

John ix. 27.

My sheep hear my voice, and I know them, and they follow me.

x. 27.

If any man serve me, let him follow me.

xii. 26.

A disciple of Jesus.

xix. 38.

They continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God, and having favour with all the people.

Acts ii. 46, 7.

They took knowledge of them that they had been with Jesus.

iv. 13.

The disciples were called christians first in Antioch.

xi. 26.

Remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ.

1 Thess. i. 3.

Our gospel came not unto you in word only, but also in power.

5.

Whoever abideth in him sinneth not.

1 John iii. 6.

II. As it includes FAITH IN CHRIST.

He that believeth on the Son, hath everlasting life.

John iii. 36.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation, but is passed from death to life.

v. 24.

This is the work of God, that ye believe on him whom he hath sent.

vi. 29.

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

47.

- John vi. 54.* Whoſo eateth my fleſh, and drinketh my blood, hath eternal life.
Acts xv. 9. Purifying their hearts by faith.
xvi. 31. Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.
Romans iii. 31. Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.
x. 9. If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.
Gal. ii. 20. The life which I now live in the fleſh, I live by the faith of the Son of God.
v. 6. In Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love.
Eph. ii. 8. By grace are ye ſaved, through faith.
iii. 17. That Chriſt may dwell in your hearts by faith.
Col. iii. 17. Whatſoever ye do in word or deed, do all in the name of the Lord Jeſus.
1 John v. 4. This is the victory that overcometh the world, even our faith.
John xvi. 23. Whatſoever ye ſhall aſk the Father in my name, he will give it you.

The FOLLY of neglecting CHRISTIANITY.

- Matt. xxii. 5.* They made light of it.
Luke x. 16. He that deſpiſeth me, deſpiſeth him that ſent me.
John v. 40. Ye will not come to me that ye might have life.
Heb. ii. 3. How ſhall we eſcape if we neglect ſo great ſalvation.
x. 29. Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified an unholy thing; and hath done deſpite unto the ſpirit of grace?

III. REPENTANCE and REFORMATION.

- Matt. iii. 2.* Repent ye, for the kingdom of heaven is at hand.
John iii. 3. Except a man be born again, he cannot ſee the kingdom of God.
Acts xvii. 30. The times of this ignorance God winked at; but now commandeth all men every where to repent.
Romans vi. 1. Shall we continue in ſin that grace may abound? God forbid.
 Therefore we are buried with him by baptiſm unto death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.
11. Likewise reckon ye yourſelves to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord.
14. Sin ſhall not have dominion over you; for ye are not under the law but under grace.
2 Cor. v. 17. If any man be in Chriſt, he is a new creature.
 We pray you, in Chriſt's ſtead, be ye reconciled unto God.
2 Tim. ii. 19. Let every one that nameth the name of Chriſt depart from iniquity.

IV. Re-

IV. REGARD to the DOCTRINE of CHRISTIANITY.

This is my beloved Son; hear him. *Luke ix. 35.*

Lord, evermore give us this bread.

Him shall ye hear, in all things whatsoever he shall say unto you.

Let the word of Christ dwell in you richly in all wisdom.

See that ye refuse not him that speaketh.

Mark ix. 7.

John vi. 34.

1st. iii. 22.

Col. iii. 16.

Heb. xii. 25.

V. MEDITATING upon the CHARACTER and CONDUCT of CHRIST.

Behold the man.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high-priest of our profession Christ Jesus.

Looking unto Jesus,

John xix. 5.

Heb. iii. 1.

xii. 2.

VI. LOVE to CHRIST.

He that loveth father or mother more than me, is not worthy of me.

Lord, thou knowest that I love thee.

Whom having not seen ye love.

Unto you therefore which believe he is precious.

If ye love me, keep my commandments.

He that hath my commandments, and keepeth them, he it is that

loveth me.

If any man love me he will keep my words.

Ye are my friends, if ye do whatsoever I command you.

Grace be with all them that love our Lord Jesus Christ in sincerity.

Matt. x. 37.

John xxi. 15.

1 Peter i. 8.

ii. 7.

John xiv. 15.

21.

23.

xv. 14.

Eph. vi. 24.

VII. GRATITUDE and PRAISE to CHRIST.

Blessed is he that cometh in the name of the Lord; hosannah in the highest.

They will reverence my Son.

To him be glory both now and for ever.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to him be glory and dominion.

Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour and glory and blessing.

37.

2 Peter iii. 18.

Rev. i. 5.

v. 12.

VIII. REJOICING in CHRIST.

I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

And he went on his way rejoicing.

We also joy in God through our Lord Jesus Christ.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

John xvi. 22.

1st. viii. 39.

Romans v. 11.

xv. 13.

God

Gal. vi. 14. God forbid that I should glory, save in the cross of our Lord Jesus Christ.

Phil. iii. 7. Finally, my brethren, rejoice in the Lord.
iv. 4. Rejoice in the Lord alway; and again I say, rejoice.

IX. WAITING FOR CHRIST'S SECOND APPEARANCE.

1 Cor. i. 7. Waiting for the coming of our Lord Jesus Christ.

Titus ii. 13. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.

Heb. ix. 28. Unto them that look for him shall he appear the second time, without sin unto salvation.

Rev. xxii. 20. Even so, come, Lord Jesus.

X. IMITATION OF CHRIST.

Matt. xi. 29. Learn of me.

Romans xiii. 14. Put ye on the Lord Jesus Christ.

Phil. ii. 5. Let this mind be in you, which was also in Christ Jesus.

1 Peter ii. 21. Leaving us an example, that ye should follow his steps.

1 John ii. 6. He that saith he abideth in him, ought himself also to walk as he walked.

XI. FORTITUDE AND STEADFASTNESS in the profession of CHRISTIANITY.

Matt. x. 32, 3. Whosoever shall confess me before men, him will I confess also before my Father which is in heaven: but whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *See Mark viii. 38. Luke ix. 26.*

xii. 20. Though all men shall be offended because of thee, yet will I never be offended.

xxvi. 33. He that is not with me, is against me.

Luke vii. 23. Blessed is he whosoever shall not be offended in me.

John vi. 67. Will ye also go away?

Romans i. 16. I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth.

Phil. iv. 1. My brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

1 Tim. ii. 1. Thou, therefore, my son, be strong in the grace that is in Christ Jesus.

5. Thou, therefore, endure hardness, as a good soldier of Jesus Christ.

XII. SELF-DENIAL.

Matt. x. 38. He that taketh not his cross, and followeth after me, is not worthy of me.

xvi. 24. If any man will come after me, let him deny himself, and take up his cross and follow me. *Luke ix. 23.*

Who-

Whoever doth not bear his cross, and come after me, cannot be *Luke xiv. 27.*
my disciple.

They that are Christ's have crucified the flesh, with the affections and *Gal. v. 24.*
lusts.

XIII. WATCHFULNESS.

We are not of the night, nor of darkness: therefore let us not sleep *1 Thess. v. 5, 6.*
as do others; but let us watch and be sober.

XIV. BROTHERLY-LOVE.

One is your master, even Christ, and all ye are brethren.

Matt. xxiii. 8.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

xxv. 40.

A new commandment I give unto you, that ye love one another; as *John xiii. 34, 35.*
I have loved you, that ye love one another: by this shall all men know
that ye are my disciples, if ye have love one to another.

This is my commandment, that ye love one another, as I have loved
you.

xv. 12.

These things I command you, that ye love one another.

17.

The multitude of them that believed were of one heart, and of one *Acts iv. 32.*
soul.

As the body is one, and hath many members, and all the members *1 Cor. xii. 12, 13.*
of that one body, being many, are one body, so also is Christ: for by
one spirit we are all baptized into one body, whether we be Jew or Gen-
tiles, or whether we be bond or free.

There is one body, and one spirit, even as ye are called in one hope *Eph. iv. 4, 6.*
of your calling; one Lord, one faith, one baptism, one God and father
of all, who is above all, and through all, and in you all.

But speaking the truth in love, may grow up into him in all things,
which is the head even Christ; from whom the whole body fitly joined
together, and compacted by that which every joint supplieth, according
to the effectual working in the measure of every part, maketh increase
of the body, unto the edifying of itself in love.

15, 16.

There is neither Greek, nor Jew, circumcision nor uncircumcision, *Col. iii. 12.*
barbarian, Scythian, bond nor free; but Christ is all, and in all. See
Gal. iii. 28.

The end of the commandment is charity.

1 Tim. i. 5.

Beloved, if God so loved us, we ought also to love one another.

1 John iv. 19.

XV. EXEMPLARY VIRTUE.

Ye are the light of the world.

Matt. v. 14.

Let your light so shine before men, that they may see your good
works, and glorify your Father which is in heaven.

16.

What do we more than others?

46.

Matt. xi. 21.

Wo unto thee, *Chorazin*; wo unto thee, *Bethsaida*; for if the mighty works, which were done in you, had been done in *Tyre* and *Sidon*, they would have repented long ago, in sackcloth and ashes.

xii. 41.

The men of *Ninivab* shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of *Jonas*; and behold a greater than *Jonas* is here.

xxii. 12.

Friend, how camest thou in hither, not having a wedding garment?

Luke vi. 46.

Why call ye me Lord, Lord, and do not the things which I say?

John viii. 31.

If ye continue in my word, then are ye my disciples indeed.

xv. 8.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

xv. 16.

I have chosen you, and ordained you, that ye should go, and bring forth fruit; and that your fruit should remain.

Romans vi. 13.

Yield yourselves unto God, as those that are alive from the dead.

18.

Being made free from sin, ye became the servants of righteousness.

viii. 9.

If any man have not the spirit of Christ, he is none of his.

1 Cor. vi. 20.

Ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's.

2 Cor. v. 14.

The love of Christ constraineth us; because we thus judge; that if one died for all, then were all dead; and that he die for all, that they which live, should not henceforth live unto themselves, but unto him that died for them and rose again.

vi. 1.

We then as workers together with him, beseech you also, that ye receive not the grace of God in vain.

Eph. i. 4.

According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love.

iv. 1.

I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation with which ye are called.

v. 8.

Walk as children of light.

Phil. i. 11.

Being filled with the fruits of righteousness, which are by Christ Jesus unto the glory and praise of God.

27.

Only let your conversation be, as it becometh the gospel of Christ.

iii. 18.

Many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ.

Col. i. 10.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work.

ii. 6.

As ye have therefore received Christ Jesus the Lord, so walk ye in him.

Heb. xiii. 20, 21.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

CHAP. VII.

ON HISTORICAL SUBJECTS.

First. NARRATIONS.

I. CAIN and ABEL.

The Lord had respect to *Abel*, and to his offering, but unto *Cain* and *Gen. iv. 4, 5.*
his offering he had not respect.

II. REBEKKAH and her sons.

Upon me be thy curse, only obey my voice. *Gen. xxvii. 13.*

III. JOSEPH and his BRETHREN.

I am *Joseph* your brother, whom ye sold into *Egypt*. *Gen. xlv. 4.*

IV. BALACK and BALAAM.

If *Balak* will give me his house full of silver and gold, I cannot go *Numbers xxii. 18.*
beyond the word of the Lord my God, to do less or more.

V. MICAH and his GODS.

Ye have taken away my gods which I made, and the priests, and ye *Judges xviii. 24.*
are gone away, and what have I more?

VI. The LEVITE and his CONCUBINE.

There was a certain Levite sojourning on the side of mount *Ephraim*,
who took to him a concubine. *Gen. xix. 1.*

VII. DAVID and JONATHAN.

The soul of *Jonathan* was knit with the soul of *David*, and *Jonathan* *1 Sam. xviii. 1.*
loved him as his own soul.

Q

VIII.

VIII. DAVID'S behaviour to SAUL.

- 1 Sam. xxiv. 5. And it came to pass afterwards, that *David's* heart smote him, because he had cut off *Saul's* skirt.

IX. ZIBA and MEPHIBOSHETH.

- 2 Sam. xvi. 3. And the king said, Where is thy master's son? and *Ziba* said unto the king, Behold, he abideth at *Jerusalem*; for he said, To day shall the house of *Israel* return me the kingdom of my father.

X. The story of HUSHAI.

16. And it came to pass, when *Hushai* the *Archite*, *David's* friend, was come unto *Abfalem*, that *Hushai* said unto *Abfalem*, God save the king, God save the king.

XI. The story of SHIMEI.

- xix. 21. Shall not *Shimei* be put to death for this?

XII. The story of BARZILLAI.

34. *Barzillai* said unto the king, How long have I to live, that I should go up with the king to *Jerusalem*?

XII. ELIJAH and the widow of ZAREPHATH.

- 1 Kings xvii. 16. The barrel of meal wasted not; neither did the cruise of oil fail, according to the word of the Lord which he spake by *Elijah*.

XIII. AHAB and NABOTH.

- xxi. 2. And *Ahab* spake unto *Naboth*, saying, Give me thy vineyard.

XIV. ELIJAH and the SHUNAMITE.

- 2 Kings iv. 13. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; What is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? and she answered, I dwell among mine own people.

XV. NAAMAN and GEHAZI.

- 2 Kings v. 20. But *Gehazi*, the servant of *Elisba* the man of God, said, Behold my master hath spared *Naaman* this Syrian, in receiving at his hand that which he brought; but, as the Lord liveth, I will run after him, and take somewhat of him.

XVI. HEZEKIAH'S VANITY.

And he said, What have they seen in thy house? And *Hezekiah* answered, All the things that are in mine house have they seen; there is nothing among my treasures that I have not shewed them.

XVII. MICAH AND THE FALSE PROPHETS.

And *Micah* said, As the Lord liveth, even what my God saith, that I will speak.

XVIII. ESTHER, HAMAN, and MORDECAI.

Yet all this availeth me nothing, so long as I see *Mordecai* the Jew sitting at the king's gate.

XIX. The STORY of BELSHAZZAR.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

XX. CHRIST'S TEMPTATION in the WILDERNESS.

Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil.

XXI. HEROD and JOHN BAPTIST.

And he went and beheaded *John* in the prison.

xiv. 10.

XXII. The SYROPHENICIAN WOMAN.

It is not meet to take the children's bread and to cast it to the dogs.

xv. 26.

XXIII. The VIRTUOUS YOUTH.

The young man saith unto him, All these things have I kept from my youth up; what lack I yet?

xix. 20.

XXIV. The CHILDREN of ZEBEDEE.

Ye know not what ye ask.

xx. 22.

XXV. The WOMAN that anointed JESUS with PRECIOUS OINTMENT.

Wheresoever this gospel shall be preached in the whole world, there shall this that this woman has done be told for a memorial of her.

xxvi. 13.

XXVI. The FALL of PETER.

Matt. xxvi. 75. And he went out and wept bitterly.

XXVII. INCIDENTS during our SAVIOUR'S CHILDHOOD.

Luke ii. 49. How is it that ye sought me? wist ye not that I must be about my Father's business?

XXVIII. The STORY of ZACCHEUS.

xix. 2. Behold, there was a man named *Zaccheus*, which was the chief among the publicans and he was rich.

XXIX. WOMAN of SAMARIA.

John iv. 15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

XXX. The STORY of LAZARUS.

Luke xi. 14. Our friend *Lazarus* sleepeth.

XXXI. CHRIST WASHING his DISCIPLES feet.

John xiii. 15. I have given you an example, that ye should do as I have done to you.

XXXII. The TUMULT at EPHESUS.

Acts xix. 25. Sirs, ye know that by this craft we have our wealth.

XXXIII. The power of PAUL's preaching.

Acts xxiv. 25. *Felix* trembled.

Secondly. CHARACTERS.

I. ABRAHAM.

James ii. 23. He was called the friend of God.

II. JACOB.

Gen. xxv. 27. *Jacob* was a plain man dwelling in tents.

III. MOSES.

Acts vii. 22. *Moses* was learned in all the wisdom of the *Egyptians*, and was mighty in word and in deeds.

IV. NABAL.

He is such a son of *Belial*, that a man cannot speak to him. *1 Sam. xxv. 17.*

V. ELIJAH.

Then said *Elijah* unto the people, I even I only remain a prophet: un- *1 Kings xviii. 22.*
to the Lord.

VI. DAVID.

I have found *David* the son of *Jesse*, a man after mine own heart, *Acts xiii. 22.*
who shall fulfil all my will.

VII. SOLOMON.

And God gave *Solomon* wisdom and understanding exceeding much, *1 Kings iv. 29.*
and largeness of heart even as the sand that is on the sea shore.

VIII. HEZEKIAH.

Thus did *Hezekiah* throughout all *Judah*, and wrought that which *2 Chron. xxxi. 20.*
was good, and right and truth before the Lord his God.

IX. JOB.

There was a man in the land of *Uz*, whose name was *Job*; and that *Job i. 1.*
man was perfect and upright, one that feared God, and eschewed evil.

X. DANIEL.

Daniel, was a man greatly beloved. *Dan. x. 11.*

XI. MARY.

Behold, from hence forth all generations shall call me blessed. *Luke ii. 4.*

XII. JESUS CHRIST.

Learn of me. *Matt. xi. 29.*

XIII. PETER.

Peter said unto him, Though I should die with thee, yet will I not deny thee. *Matt. xxvi. 3.*

XIV. JOHN.

The disciple whom *Jesus* loved. *John xxi. 20.*

XV. PAUL.

1 Cor. iv. 16.

Be ye followers of me.

Thirdly. PARABLES.

I. The EWE-LAMBS.

1 Sam. xii. 7.

Thou art the man.

II. The SOWER.

Matt. xiii. 3.

Behold a sower went forth to sow.

III. The SEPARATION of the TARES from the WHEAT.

42, 43.

The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept his enemy came, and sowed tares among the wheat, and went his way.

IV. The GRAIN of MUSTARD-SEED, and the LEAVEN.

31.

The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field.

33.

The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

V. The TREASURE hid in a field.

44.

The kingdom of heaven is like unto a treasure hid in a field.

VI. The CAPTURE and DISTRIBUTION OF FISHES.

47.

The kingdom of heaven is like unto a net which was cast into the sea, and gathered of every kind.

VII. The GENEROUS GOVERNOR; or the DEITY of forgiveness.

xviii. 22, 23.

O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?

VIII. The LADY in the VINEYARD.

xx. 16.

So the last shall be first, and the first last: for many be called but few chosen.

IX. The KING punishing his UNGRATEFUL and REBELLIOUS SUBJECTS.

Mat. xxi. 5, 6.

But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and created them spitefully and slew them.

CHAP. VII. ON HISTORICAL SUBJECTS.

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X. The KING surveying his GUESTS.

Friend, how camest thou in hither, not having a wedding garment? *Matth. xiii. 12.*
And he was speechless.

XI. The TWO SONS.

Whether of them twain did the will of his father?

31.

XII. The CAMEL HUSBANDMEN.

This is the heir, come let us kill him, and let us seize on his inheritance.

38.

XIII. The TEN VIRGINS.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

xxv. 1.

XIV. The servants EXAMINED and REWARDED.

After a long time the Lord of those servants cometh and reckoneth with them.

19.

XV. The GOOD SAMARITAN.

Go, and do thou likewise.

Luke x. 37.

XVI. The RICH MAN storing up his GOODS.

I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

xii. 19.

XVII. The BARREN FIG-TREE.

Cut it down, why cumbereth it the ground?

xiii. 7.

XVIII. The INVITATION REFUSED.

And they all with one consent began to make excuse.

xiv. 18.

XIX. The LOST SHEEP, and the lost PIECE OF SILVER FOUND.

Rejoice with me; for I have found my sheep which was lost.

xv. 6.

XX. The PENITENT YOUTH and his COMPASSIONATE FATHER.

Father, I have sinned against heaven, and in thy sight, and am no longer worthy to be called thy son.

Luke xv. 21.

XXI. The SUTLE STEWARD.

Luke xvi. 8. The Lord commended the unjust steward, because he had done wisely.

XXII. The RICH MAN and LAZARUS.

22. The rich man also died.

XXIII. The IMPORTUNATE WIDOW.

xviii. 1. And he spake a parable to them, to this end, that men ought always to pray, and not to faint.

XXIV. The PHARISEE and PUBLICAN.

10. Two men went up into the temple to pray, the one a Pharisee and the other a Publican.

C H A P. VIII.

ON PARTICULAR OCCASIONS.

First. PUBLIC FASTS.

And he said, Oh, let not the Lord be angry, and I will speak yet but *Gen. xviii. 32.*
 this once : peradventure ten shall be found there : and he said, I will not
 destroy it for tens sake.

Shall your brethren go to war ? and shall ye sit here ?

Numbers xxxii. 6.

When the host goeth forth against their enemies, then keep thee from
 every wicked thing.

Deut. xxiii. 9.

Shall the sword devour for ever ?

2 Sam. ii. 26.

Be of good courage, and let us play the men, for our people, and for
 the cities of our God ; and the Lord do that which seemeth him good.
 See *1 Chron. xix. 3.*

x. 12.

If my people, which are called by my name, shall humble themselves,
 and pray, and seek my face, and turn from their wicked ways ; then
 will I hear from heaven, and will forgive their sin and will heal their
 land.

2 Chron. vii. 14.

Are there not with you, even with you, sins against the Lord your
 God ?

xxviii. 10.

Be ye not afraid of them ; remember the Lord, which is great and
 terrible ; and fight for your brethren, your sons and your daughters,
 your wives, and your houses.

Neb. iv. 14.

Righteousness exalteth a nation, but sin is a reproach to any people.

Prov. xiv. 34.

Say ye not, A confederacy, to all them to whom this people shall say,
 A confederacy ; neither fear ye their fear, nor be afraid. Sanctify the
 Lord of hosts himself, and let him be your fear, and let him be your
 dread : and he shall be for a sanctuary.

I/. viii. 12-14.

When thy judgments are in the earth, the inhabitants of the world
 will learn righteousness.

xvi. 9.

Is it such a fast that I have chosen ? a day for a man to afflict his soul ?
 Is it to bow down his head as a bulrush, and to spread sackcloth and

Iviii. 5, 6.

ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen; to loose the bands of wickedness; to undo the heavy burdens; and to let the oppressed go free; and that ye break every yoke?

Is. lix. 2.

Jer. iv. 19.

Your iniquities have separated between you and your God.

My bowels, my bowels; I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

21.

vi. 8.

How long shall I see the standard, and hear the sound of the trumpet?

Be thou instructed, O *Jerusalem*, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

xviii. 7-10.

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, then will I repent of the evil that I thought to do them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

Ezekel xvi. 49.

Behold, this was the iniquity of thy sister *Sodom*; pride, fulness of bread, and abundance of idleness was in her, and her daughters, neither did she strengthen the hand of the poor and needy.

Dan. xi. 8.

O Lord, to us belongeth confusion of face, to our kings, to our princes and to our fathers, because we have sinned against thee.

Hosea vi. 1.

Come and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten, and he will bind us up.

vii. 9.

Joel ii. 12.

Gray hairs are here and there upon him, yet he knoweth it not.

Therefore also now, saith the Lord, turn ye unto me with all your heart, and with fasting and with weeping and with mourning; and rent your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil.

Jonah iii. 8, 9.

Let them turn every one from his evil way, and from the violence that is in their hands: who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

Zech. vii. 5.

When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even unto me?

Matt. vi. 16, 18.

Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

xvi. 3.

Can ye not discern the signs of the times?

Secondly

Secondly. PUBLIC THANKSGIVINGS.

I. For VICTORY, and DELIVERANCE from PUBLIC CALAMITIES.

The Lord is my strength and song, and is become my salvation. *Exodus xv. 2.*

I am the Lord that healeth thee. *26.*

What hath God wrought? *Numb. xxiii. 23.*

Happy art thou, O *Israel*, who is like unto thee, O people saved by the Lord? *Deut. xxxiii. 29.*

Now therefore stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord, which he did to you and your fathers. *1 Sam. xii. 7.*

Only fear the Lord, and serve him; for consider how great things he hath done for you. *24.*

There is no restraint to the Lord to save by many or by few. *xiv. 6.*

The battle is the Lord's. *xvii. 47.*

After all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments—wouldst not thou be angry with us, till thou hadst consumed us? *Ezra ix. 13, 14.*

On the thirteenth day of the month *Adar*, and on the fourteenth day of the same, rested they, and made it a day of feasting and gladness. *Esther ix. 17.*

The Lord liveth and blessed be my rock; and let the God of my salvation be exalted. *Pf. xviii. 4.*

Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. *xx. 7.*

The shields of the earth belong unto God, he is greatly exalted. *xlvi. 9.*

We have thought of thy loving kindness, O God, in the midst of thy temple. *xlvi. 9.*

O come let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. *xcv. 1.*

O sing unto the Lord a new song; for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory. *xcviii. 1.*

The voice of rejoicing and salvation is in the tabernacles of the righteous; the right hand of the Lord doth valiantly. *xcviii. 15.*

This is the Lord's doing; it is marvelous in our eyes. *23.*

The Lord hath done great things for us; whereof we are glad. *cxxvi. 3.*

Upon mount *Zion* shall be deliverance, and there shall be holiness, and the house of *Jacob* shall possess their possessions. *Obadiab 4, 7.*

That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. *Luke i. 74, 5.*

II. FOR PEACE.

- 1 Kings* iv. 25. *Judah and Israel dwelt safely, every man under his vine, and under his fig-tree.*
- 1 Chr.* xxii. 18. *Hath he not given you rest on every side?*
- 2 Chr.* xx. 30. *So the realm of Josaphat was quiet; for his God gave him rest round about.*
- Pf.* xxix. 11. *The Lord will bless his people with peace.*
- xvi. 9. *He maketh wars to cease unto the end of the earth.*
- lxxii. 7. *In his days shall the righteous flourish, and abundance of peace so long as the moon endureth.*
- cxlvii. 14. *He maketh peace in thy borders.*
- Ij.* ii. 4. *They shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.*
- xxxiii. 20. *Thine eyes shall see Jerusalem a quiet habitation.*
- lxv. 25. *They shall not hurt nor destroy in all my holy mountain, saith the Lord.*
- Ezekiel* xxxiv. 28. *They shall dwell safely, and none shall make them afraid.*
- Micah* iv. 4. *They shall sit every man under his vine, and under his fig-tree, and none shall make them afraid.*

Thirdly. FIFTH of NOVEMBER.

- 1 Sam.* viii. 9. *Shew them the manner of the king that shall reign over them.*
- Job* v. 12. *He disappointeth the devices of the crafty, so that their hands cannot perform their enterprize.*
- Pf.* xxxiii. 10. *He maketh the devices of the people of none effect.*
- cxxiv. 2, 3. *If it had not been the Lord, who was on our side, when men rose up against us, then they had swallowed us up quick.*
7. *Our soul is escaped as a bird out of the snare of the fowler; the snare is broken and we are escaped.*
- Gal.* v. 1. *Stand fast therefore in the liberty, wherewith Christ hath made us free.*
13. *Brethren, ye have been called unto liberty.*
- See Bigotry, page 91. and Persecution, page 71.*

Fourthly. ORDINATIONS, or other similar OCCASIONS.

- Jer.* iii. 15. *I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.*
- Matt.* ix. 37, 8. *The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*
- Acts* ii. 29. *Men and brethren, let me freely speak unto you.*
- xiv. 15. *We also are men of like passions with you.*
- xvi. 17. *These men are the servants of the most high God, which shew unto us the way of salvation.*

Who

Who is sufficient for these things? 2 Cor. ii. 16.
 We preach not ourselves, but Christ Jesus the Lord, and ourselves iv. 5.
 your servants for Jesus' sake.
 We have this treasure in earthen vessels, that the excellency of the 7.
 power may be of God, and not of us.
 Giving no offence in any thing, that the ministry be not blamed; vi. 3.
 We do all things, dearly beloved, for your edifying. xii. 19.
 Take heed to the ministry which thou hast received in the Lord, that Col. iv. 17.
 thou fulfil it.
 We speak not as pleasing men, but God, which trieth our hearts. 1 Thess. ii. 4.
 Be thou an example of the believers, in word, in conversation, in cha- 1 Tim. iv. 12.
 rity, in spirit, in faith, in purity.
 Take heed unto thyself, and to thy doctrine; continue in them; for 16.
 in doing this thou shalt both save thyself, and them that hear thee.
 Study to shew thyself approved unto God, a workman that needeth 2 Tim. ii. 15.
 not to be ashamed, rightly dividing the word of truth.
 Speak thou the things which become sound doctrine. Titus ii. 1.
 These things speak and exhort, and rebuke with all authority: Let 15.
 no man despise thee.
 This is a faithful saying, and these things I will that thou affirm con- iii. 8, 9.
 stantly, that they which have believed in God might be careful to main-
 tain good works: these things are good and profitable unto men; but a-
 void foolish questions, and genealogies, and contentions, and strivings
 about the law, for they are unprofitable and vain.
 Feed the flock of God which is among you, taking the oversight 1 Peter v. 2, 3.
 thereof, not by constraint, but willingly, not for filthy lucre, but of a
 ready mind; neither as being lords over God's heritage, but being ex-
 amples to the flock.

Fifthly. FAREWELL DISCOURSES.

These things have I spoken unto you, that my joy might remain in John xv. 11.
 you, and that your joy might be full.
 And now behold I know that ye all, among whom I have gone Acts xx. 25-7.
 preaching the kingdom of God, shall see my face no more. Wherefore
 I take you to record this day, that I am pure from the blood of all men:
 for I have not shunned to declare unto you all the counsel of God.
 And now, brethren, I commend you to God, and to the word of his 34.
 grace, which is able to build you up, and to give you an inheritance
 among all them that are sanctified.
 Finally, brethren, farewell. Be perfect; be of good comfort; be of 2 Cor. xiii. 11.
 one mind; live in peace; and the God of love and peace shall be with
 you.

Sixthly. TO YOUNG PERSONS.

And the child *Samuel* grew on, and was in favour both with the Lord, 1 Sam. ii. 26.
 and also with men.

His

- 1 *Kings* xi. 4. His heart was not perfect with the Lord his God, as was the heart of David his father.
- xiv. 13. In him there is found some good thing towards the Lord God of Israel, in the house of Jeroboam.
- xviii. 12. I thy servant fear the Lord from my youth.
- xx. 11. Let not him that girdeth on his harness, boast himself as he that putteth it off.
- 1 *Chr.* xxviii. 9. And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind.
- Pf.* cxix. 9. Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.
- Prov.* iii. 3, 4. Let not mercy and truth forsake thee; bind them about thy neck, write them upon the table of thine heart; so shalt thou find favour and good understanding in the sight of God and man.
- vii. 7. I discerned among the youths a young man void of understanding.
- viii. 17. I love those that love me, and those that seek me early, shall find me.
- 1 *X.* 1. A wise son maketh a glad father; but a foolish son is the heaviness of his mother.
- xxiii. 15. My son, if thine heart be wise, my heart shall rejoice, even mine.
- Ecc.* xi. 9. Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.
- xii. 1. Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.
- Jer.* iii. 4. Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?
- Luke* ii. 52. And Jesus increased in wisdom and stature, and in favour with God and men.
- Mark* x. 21. Then Jesus beholding him loved him.
- 1 *Cor.* xv. 33. Be not deceived; evil communications corrupt good manners.
- 2 *Tim.* i. 5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also.
- Titus* ii. 6. Young men likewise exhort to be sober minded.
- 2 *John* 4. I rejoice greatly, that I found of thy children walking in truth.

Seventhly. NEW-YEAR'S-DAY.

- Jeshua* x. 12. Sun, stand thou still.
- 1 *Sam.* vii. 12. Hitherto the Lord hath helped us.
- 2 *Sam.* xix. 34. How long have I to live?
- 1 *Chr.* xxix. 15. We are strangers before thee, and sojourners, as were all our fathers; our days on earth are as a shadow, and there is none abiding.
- Job* x. 20. Are not my days few?
- xvi. 22. When a few years are come, I shall go the way whence I shall not return.
- Surely

Surely goodness and mercy shall follow me all the days of my life. *Pf. xxiii. 6.*
 My times are in thy hand. *xxx. 15.*
 Lord, make me to know mine end, and the number of my days, that I may know how frail I am. *xxxix. 4.*
 Behold thou hast made my days as an hand-breadth, and mine age is as nothing before thee; verily every man, at his best estate, is altogether vanity. *5.*
 Surely every man walketh in a vain shew. *6.*
 I am a stranger with thee, and a sojourner, as all my fathers were. *12.*
 Thou crownest the year with thy goodness. *lxv. 11.*
 We spend our years, as a tale that is told. *xc. 9.*
 The days of our years are threescore years and ten; and if, by reason of strength, they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we flee away. *10.*
 I have seen an end of all perfection. *cxix. 96.*
 Vanity of vanities, saith the preacher, Vanity of vanities, all is vanity. *Bal. i. 2.*
 One generation passeth away, and another generation cometh. *4.*
 Then I looked on all the works that my hands had wrought, and on all the labour that I had laboured to do, and behold, all was vanity and vexation of spirit; and there was no profit under the sun. *ii. 11.*
 We all do fade as a leaf. *If. lxiv. 6.*
 This year shalt thou die. *Jer. xxviii. 16.*
 Having therefore obtained help of God, I continue unto this day. *Acts xxvi. 22.*
 Brethren, the time is short. *1 Cor. vii. 29.*
 The fashion of this world passeth away. *31.*
 And confessed that they were strangers and pilgrims on the earth. *Heb. xi. 13.*
 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow; for what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away. For that ye ought to say, If the Lord will, we shall live and do this or that. *James iv. 13-15.*

Eighthly. FUNERAL OCCASIONS.

I. On the DEATH OF A CHILD OR YOUNG PERSON.

O my son *Abfalem*, my son, my son *Abfalem*; would God I had died for thee, O *Abfalem*, my son, my son. *2 Sam. xvi. 33.*
 Is it well with the child? and she answered, It is well. *2 Kings iv. 26.*
 Son of man, behold I take away from thee the desire of thine eyes with a stroke. *Ezekiel xxiv. 16.*
 Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her. *Luke vii. 12.*

II. On the DEATH of an aged PERSON.

Gen. xv. 15.

Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age.

xxv. 8.

Then *Abraham* gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people.*Job* v. 26.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.

xvi. 31.

The hoary head is a crown of glory, if it be found in the way of righteousness.

Luke ii. 37.And there was one *Anna*, a prophetess, — and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fasting and prayers night and day.

III. SUPPORT under the loss of PARENTS.

Gen. xlviii. 21.

Behold I die, but God shall be with you.

Pf. xxvii. 11.

When my father and my mother forsake me, then the Lord will take me up.

Jer. xlix. 14.

Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.

Hosea xiv. 3.

In thee the fatherless findeth mercy.

IV. On the DEATH of EMINENT PERSONS.

2 Sam. i. 27.

How are the mighty fallen, and the weapons of war perished !

iii. 38.

Know ye not, that there is a prince, and a great man fallen this day in *Israel* ?*2 Kings* ii. 12.My father, my father, the chariot of *Israel*, and the horsemen thereof.*Pf.* cxlvi. 3.

Put not your trust in princes, nor in the son of man, in whom there is no help.

Zech i. 5.

Your fathers, where are they ? and the prophets, do they live for ever ?

John v. 35.

He was a burning and a shining light ; and ye were willing for a season to rejoice in his light.

Acts xi. 24.

He was a good man.

Heb. xiii. 7.

Remember them which had the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.

V. SUDDEN DEATH.

1 Sam. xx. 3.

There is but a step between me and death.

Job vii. 8.

Thine eyes are upon me, and I am not.

xxi. 23.

One dieth in his full strength, being wholly at ease and quiet.

Pf. xc. 5, 6.

In the morning they are like grass which groweth up ; in the morning it flourisheth and groweth up ; in the evening it is cut down and withereth.

Boast not thyself of to-morrow, for thou knowest not what a day *Prov. xxvii. 1.*
may bring forth.

To-morrow shall be as this day, and much more abundant. *Isaiah lvi. 12.*

Be ye also ready; for in such an hour as ye think not, the son of man *Matt. xxiv. 44.*
cometh.

VI. The FRAILTY and UNCERTAINTY of human life.

I know not the day of my death. *Gen. xxvii. 2.*

How much less on them that dwell in houses of clay, whose founda- *Job iv. 19.*
tion is in the dust, which are crushed before the moth?

Man that is born of a woman, is of few days, and full of trouble; *xiv. 1, 2.*
he cometh forth like a flower, and is cut down; he fleeth also as a sha-
dow, and continueth not.

As for man his days are as grass; as a flower of the field so he flou- *Pf. ciii. 15, 16.*
risheth; for the wind passeth over it, and it is gone; and the place
thereof shall know it no more.

All flesh is grass, and all the goodliness thereof is as the flower of the *Isaiah xli. 6.*
field; the grass withereth, the flower fadeth, because the spirit of the
Lord bloweth upon it surely the people is grass. *1 Peter i. 24.*

We all do fade as a leaf.

lxiv. 6.

VII. DEATH the CERTAIN LOT of ALL MEN.

Dust thou art, and unto dust shalt thou return.

Gen. iii. 19.

Behold the days approach that thou must die.

Deut. xxxi. 14.

I am going the way of all the earth.

Josua xxiii. 14.

We must needs die, and are as water spilt upon the ground, which *2 Sam. xiv. 14.*
cannot be gathered up again.

The small and the great are there.

Job iii. 19.

Is there not appointed time to man upon earth? are not his days also *vii. 1.*
like the days of an hireling.

Man dieth and wasteth away, yea, man giveth up the ghost, and *xiv. 10.*
where is he?

I know that thou wilt bring me to death, and to the house appointed *xxx. 23.*
for all living.

None can keep alive his own soul.

Psaln xxii. 29.

What man is he that liveth, and shall not see death? shall he deliver *lxxxix. 48.*
his soul from the hand of the grave?

A time to die.

Ecc. iii. 2.

All go unto one place; all are of the dust, and all turn to dust again.

20.

Do not all go to one place?

vi. 6.

There is no man, that hath power over the spirit, to retain the spirit; *viii. 8.*
neither hath he power in the day of death; and there is no discharge in
that war.

The living know that they shall die.

ix. 5.

Man goeth to his long home, and the mourners go about the streets.

xii. 5.

- Ecc. xii. 7.* Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.
- 2 Tim. iv. 6.* The time of my departure is at hand.
- Heb. ix. 27.* It is appointed unto men once to die.
- 2 Peter i. 14.* Knowing that shortly I must put off this tabernacle.

VIII. DEATH & SEPARATION FROM OUR FRIENDS.

- Job vii. 8.* The eye of him that hath seen me, shall see me no more.
- Isaiah xxxviii. 11.* I shall behold man no more, with the inhabitants of the world.

IX. DEATH THE PERIOD OF ALL EARTHLY ENJOYMENTS, AND PURSUITS.

- Job iv. 21.* Doth not their excellency which is in them, go away?
- xiv. 14.* If a man die shall he live again?
- 20.* Thou changeest his countenance, and sendest him away.
- xviii. 11.* My days are past, my purposes are broken off, even the thoughts of my heart.
- Psaln cxlvi. 4.* His breath goeth forth; he returneth to his earth; in that very day his thoughts perish.
- Ecc. ix. 6.* Neither have they any more a portion for ever in any thing that is done under the sun.
- 10.* There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.
- John xix. 41.* There was a garden; and in the garden a new sepulchre.

X. CONFIDENCE NOT TO BE PLACED IN MAN.

- Psaln cxviii. 8.* It is better to trust in the Lord than to put confidence in man. *Psaln cxlviii. 3.*
- Isaiah ii. 22.* Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?
- 2 Cor. i. 9.* We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

XI. THE DESIRE OF LIFE.

- 2 Kings xx. 3.* And Hezekiah wept sore.
- Psaln xxxix. 13.* O spare me, that I may recover strength, before I go hence, and be no more.
- cii. 24.* I said, O my God, take me not away in the midst of my days.

XII. THE FEAR OF DEATH.

- xxiii. 4.* Though I walk through the valley of the shadow of death, I will fear no evil.
- Heb. ii. 15.* And deliver them who, through fear of death, were all their life time subject to bondage.

XIII. THE HAPPINESS OF GOOD MEN AT DEATH.

I have waited for thy salvation, O Lord; *Gen. xlix. 28.*
 My presence shall go with thee, and I will give thee rest. *Exodus xxxiii. 14.*
 Let me die the death of the righteous, and let my last end be like his. *Numbers xxiii. 10.*
 I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. *2 Kings xx. 2.*

There the wicked cease from troubling, and there the weary be at rest. *Job iii. 17.*

Into thy hand I commit my spirit.

Mark the perfect man, and behold the upright; for the end of that man is peace. *Psaln xxxi. 5.*

My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. *xxxvii. 37.*

The righteous shall be in everlasting remembrance. *lxxiii. 26.*

The memory of the just is blessed. *cxii. 6.*

The righteous hath hope in his death. *Prov. x. 7.*

Behold, God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation. *xiv. 32.*

He shall enter into peace; they shall rest in their beds, each one walking in his uprightness. *Isaiah xii. 2.*

Rejoice not against me, O mine enemy; when I fall I shall rise; when I sit in darkness, the Lord shall be a light around me. *lyii. 2.*

Lord, now lettest thou thy servant depart in peace, according to thy word. *Micah vii. 8.*

All live unto him. *Luke ii. 29.*

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost. *xx. 38.*

If ye loved me, ye would rejoice, because I said I go unto the Father; for my father is greater than I. *xxiii. 46.*

I leave the world, and go to the Father. *John xiv. 29.*

I have glorified thee on earth, I have finished the work which thou gavest me to do. *xvi. 28.*

The last enemy that shall be destroyed is death. *xvii. 4.*

O death, where is thy sting? O grave, where is thy victory? *1 Cor. xv. 26.*

We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. *2 Cor. v. 1.*

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope: for, if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. *1 Thess. iv. 13, 14.*

I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which *2 Tim. iv. 6, 7.*

the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love his appearing.

Rev. vii. 17.

xiv. 13.

God shall wipe away all tears from their eyes. I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

xxi. 4.

God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. See page 37.

XIV. The PRESENT and FUTURE state COMPARED.

Ecc. iv. 2.

Wherefore I praised the dead, which are already dead, more than the living which are yet alive.

vii. 1.

And the day of death, than the day of one's birth.

Heb. xi. 16.

But now they desire a better country, that is an heavenly.

XV. GRIEF for the loss of FRIENDS by DEATH.

Gen. xxxvii. 35.

And all his sons, and all his daughters, rose up to comfort him; but he refused to be comforted, and said, For I will go down into the grave unto my son mourning: thus his father wept for him.

2 Sam. i. 26.

I am distressed for thee, my brother *Jonathan*; very pleasant hast thou been unto me.

xii. 23.

Now he is gone, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

1 Kings xiii. 30.

They mourned over him saying, alas, my brother!

Pf. lxxxviii. 18.

Lover and friend hast thou put far from me, and mine acquaintance into darkness.

Matt. vi. 18.

In *Rama* was there a voice heard, lamentation, and weeping, and great mourning, *Rachel* weeping for her children and would not be comforted, because they are not.

Mark v. 39.

And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

Luke xxiii. 28.

Daughters of *Jerusalem*, Weep not for me, but weep for yourselves and for your children.

John xi. 35.

Jesus wept.

xiv. 1.

Let not your heart be troubled.

Acts viii. 2.

And devout men carried *Stephen* to his burial, and made great lamentation over him.

1 Thess. iv. 18.

Wherefore comfort one another with these words.

XVI. SUBMISSION TO DIVINE PROVIDENCE under the loss of

FRIENDS.

Job ii. 27.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

John xiii. 7.

What I do, thou knowest not now, but thou shalt know hereafter.

XVII.

XVII. The IMPROVEMENT which ought to be made of the
DEATH OF FRIENDS.

It is better to go to the house of mourning, than to the house of feast- *Ecc. vii. 2.*
ing; for that is the end of all men, and the living will lay it to his heart.

The heart of the wise is in the house of mourning.

The righteous perisheth, and no man layeth it to heart.

Jf. lvii. 1.

XVIII. The CONSIDERATION OF OUR LATTER END.

O that they were wise, that they understood this, that they would con- *Dent. xxxii. 29.*
sider their latter end.

Lord, make me to know mine end.

Pf. xxxix. 4.

So teach us to number our days, that we may apply our hearts unto
wisdom. *xc. 12.*

XIX. PREPARATION FOR DEATH.

Thus saith the Lord, Set thine house in order, for thou shalt die, and *2 Kings xx. 1.*
not live. See *Isaiah xxxviii. 1.*

Blessed is that servant, whom his Lord, when he cometh, shall find so *Matt. xxiv. 46.*
doing.

Be ye therefore ready also.

Luke xii. 40.

I must work the works of him that sent me, while it is day; the night *John ix. 4.*
cometh, when no man can work.

Yet a little while the light is with you; walk while ye have the light;
lest darkness come upon you. *xii. 35.*

XX. The DESIRE OF FUTURE HAPPINESS.

All the days of my appointed time will I wait, till my change come. *Job xiv. 14.*

We are — willing rather to be absent from the body, and present *2 Cor. v. 8.*
with the Lord.

I am in a strait betwixt two, having a desire to depart, and to be with *Phil. i. 23.*
Christ, which is far better.

He which testifieth these things, saith, Surely, I come quickly; Amen. *Rev. xxii. 20.*
Even so come, Lord Jesus.

S U P P L E M E N T:

O R,

S E L E C T P A S S A G E S,

O N T H E

P R I N C I P A L H E A D S o f R E L I G I O N a n d M O R A L I T Y.

From the BOOKS commonly called

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S U P P L E M E N T

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ON THE

PRINCIPLES OF ETHICS AND MORALITY

FROM THE GREEK

A P O P H A

S U P P L E M E N T.

C H A P. I.

CONCERNING THE DEITY.

First. HIS WORKS.

The Lord spake but the word, Let the earth be made, and it was 2 *Esdra* xvi. 55.
made: Let the heaven be made, and it was created.

Let all creatures serve thee; for thou speakest and they were made; *Judith* xvi. 14.
thou didst send forth thy spirit and created them.

God created man to be immortal, and made him to be an image of *Wisdom* ii. 23.
his own eternity.

Surely vain are all men by nature who are ignorant of God, and could
not out of the good things that are seen know him that is: neither by
considering the works, did they acknowledge the work-master; but
deemed either fire, or wind, or the swift air, or the circle of the stars,
or the violent water, or the lights of heaven, to be the gods which go-
vern the world. With whose beauty if they being delighted took them
to be gods; let them know how much better the Lord of them is; for
the first Author of beauty hath created them; or if they were astonished
at their power and virtue, let them understand by them, how much
mightier he is that made them. For by the greatness and beauty of the
creatures, proportionably the Maker of them is seen.

xiii. 1-5.

Prosperity and adversity, life and death, poverty and riches, come of *Eccles.* xi. 14, 15.
the Lord; wisdom, knowledge and understanding are of the Lord; love
and the way of good works are from him.

The works of the Lord are done in judgment from the beginning; and
from the time he made them, he disposed the parts thereof.

xvi. 26.

The Lord looked upon the earth, and filled it with his blessings.

29.

The Lord created man of the earth, He gave them few days and a
short time, and power also over the things therein. He endued them

xvii. 1-9.

U

with

with strength by themselves, and made them according to his image. Counsel, and a tongue, and eyes, ears, and a heart gave he them to understand: withal, he filled them with the knowledge of understanding, and shewed them good and evil. He gave them to glory in his marvelous acts for ever, that they might declare his works with understanding.

Ecd. xviii. 1.
6, 7.

He that liveth for ever created all things.

As for the wonderful works of the Lord, there may be nothing taken from them, neither may any thing be put to them, neither can the ground of them be found out: when a man hath done, then he beginneth, and when he leaveth off, then he shall be doubtful.

xlili. 26.

By him all things consist.

Secondly. HIS PERFECTIONS.

I. ETERNITY.

Ecd. xlii. 21.

He is from everlasting to everlasting, unto him may nothing be added, neither can he be diminished.

II. POWER.

Wisd. xi. 21, 2.

Thou canst shew thy great strength, at all times when thou wilt, and who may withstand the power of thine arm? for the whole world before thee is as a little grain of the balance, yea as a drop of the morning dew that falleth upon the earth.

Ecd. xxxix. 18.

At his commandment is done whatsoever pleaseth him, and none can hinder when he will save.

III. OMNIPRESENCE and OMNISCIENCE.

2 Esdras xvi. 54.

The Lord knoweth all the works of men, their imaginations, their thoughts and their hearts.

62, 3.

The spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth, surely he knoweth your inventions, and what you think in your hearts, even them that sin, and would hide their sin.

Wisd. i. 7.

xii. 1.

Eccles. xvi. 17.

The spirit of the Lord filleth the world.

Thine uncorruptible spirit is in all things.

Say not thou, I will hide myself from the Lord, I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

xvii. 15.

xxiii. 18, 19.

Their ways are ever before him, and shall not be hid from his eyes.

A man that transgresseth, saying thus in his heart, Who seeth me? I am compassed about with darkness; the walls cover me, and nobody seeth me: what need I to fear? the most high will not remember my sins: such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men.

He

He knew all things ere ever they were created; so also after they *Eccles. xliii. 20.*
were perfected, he looked upon them all.

The works of all flesh are before him, and nothing can be hid from *xxxix. 19, 20.*
his eyes; he seeth from everlasting to everlasting; and there is nothing
wonderful before him.

The Lord knoweth all that may be known; he declareth the things *xlii. 18, 20.*
that are past and to come, and revealeth the steps of hidden things: no
thought escapeth him, neither is any word hidden from him.

IV. WISDOM.

Thou hast ordained all things in measure, in number and weight. *Wisd. xi. 20.*
All wisdom cometh from the Lord, and is with him for ever. *Eccles. i. 1.*

There is one wife and greatly to be feared; the Lord sitting upon his
throne.

The wisdom of the Lord is great.

A man need not say, What is this? wherefore is that? for he hath
made all things for their uses.

V. RIGHTEOUSNESS.

O Lord, thou art just, and all thy works, and all thy ways are mercy *Tobit lii. 2.*
and truth, and thou judgest truly and justly for ever.

He who is Lord over all shall fear no man's person, neither shall he
stand in awe of any man's greatness; for he hath made the small and
great, and careth for all alike.

Forasmuch as thou art righteous thyself, thou orderest all things righte-
ously; thinking it not agreeable with thy power to condemn him that
hath not deserved to be punished: for thy power is the beginning of
righteousness; and because thou art Lord of all, it maketh thee to be
gracious unto all.

Say not thou, It is through the Lord that I fell away; for thou oughtest *Eccles. xv. 11, 12.*
not to do the things that he hateth: say not thou, He hath caused me to
err; for he hath no need of the sinful man.

The Lord only is righteous, and there is none other but he.

VI. GOODNESS.

I am merciful, saith the Lord Almighty.

He is patient, and long-suffereth those that have sinned, as his creatures.

He is bountiful, for he is ready to give where it needeth.

Give praise to the Lord, for he is good.

He created all things that they might have their being.

Thou hast mercy upon all; for thou canst do all things, and winkest
at the sins of men because they should amend. For thou lovest all things
that are, and abhorrest nothing which thou hast made; for never would-
est thou have made any thing, if thou hadst hated it.

U 2

Thou

Wis. xi. 26.

xv. 1.

Ecc. ii. 11.

xvi. 16.

xviii. 13.

xxxv. 14.

xviii. 5.

Thou sparest all; for they are thine, O Lord, thou lover of souls.

Thou, O God, art gracious and true, long suffering, and in mercy ordering all things.

The Lord is full of compassion and mercy, long suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

His mercy is manifest to every creature.

The mercy of man is towards his neighbour; but the mercy of the Lord is upon all flesh; he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.

He will not despise the supplication of the fatherless, nor the widow when she poureth out her complaint.

Who shall number the strength of his majesty? Who shall also tell out his mercies?

VIII. INCÓMPREHENSIBILITY.

Judith viii. 14.

You cannot find the depth of the heart of man; neither can ye perceive the things that he thinketh: then how can you search out God, that hath made all these things, and know his mind, or comprehend his purpose?

Eccles. xvi. 20.

No heart can think upon these things worthily; and who is able to conceive of his ways?

xliii. 26-33.

We may speak much, and yet come short; wherefore in sum, he is all. How shall we be able to magnify him: for he is great above all his works. The Lord is very great, and marvellous is his power. When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed; and when you exalt him, put forth all your strength, and be not weary; for you can never go far enough. Who hath seen him, that he might tell us? and who can magnify him as he is? There are yet hid greater things than these he, for we have seen but few of his works; for the Lord hath made all things.

C H A P. II.

ON VIRTUE AND VICE IN GENERAL.

First. MOTIVES to VIRTUE.

My son, be mindful for the Lord our God all thy days, and let not *Tobit* iv. 5, 6.
thy will be set to sin, or to transgress any of his commandments; do up-
rightly all thy life long, and follow not the ways of unrighteousness; for
if thou deal truly, thy doings shall prosperously succeed to thee, and to
all them that live justly.

Fear not, my son, that thou art made poor; for thou hast much
wealth, if thou fear God, and depart from all sin, and do that which
is pleasing in his sight.

Do that which is good, and no evil shall touch thee.

A little with righteousness, is better than much with unrighteousness.

They that sin are enemies to their own life.

Keep thou the law and the commandments, and shew thyself merci-
ful and just, that it may go well with thee.

Seek not death in the error of your life, and pull not upon yourselves *Wisd.* i. 12, 13.
destruction with the works of your hands: for God made not death, nei-
ther hath he pleasure in the destruction of the living.

Righteousness is immortal.

The ungodly said, reasoning with themselves, but not aright, Our
life is short and tedious, and in the death of a man there is no remedy;
for we are born at all adventure, and we shall be hereafter as though we
had never been.—Our name shall be forgotten in time, and no man shall
have our works in remembrance, and our life shall pass away as the
trace of a cloud, and shall be dispersed as a mist that is driven away with
the beams of the sun, and overcome with the heat thereof: for our time
is a very shadow that passeth away; and after our end there is no return-
ing; for it is fast sealed, so that no man cometh again. Come on there-
fore; let us enjoy the good things that are present; and let us speedily
use the creatures, like as in youth; let us fill ourselves with costly wine;
and let no flower of the spring pass by us; let us crown ourselves with
rose-buds before they be withered; let none of us go without his part of

21.

xii. 7.

8.

10.

xiv. 9.

15.

ii.

our voluptuousness; let us leave tokens of our joyfulness in every place; for this is our portion, and our lot in this.—Let our strength be the law of justice; for that which is feeble is found to be nothing worth: therefore let us lie in wait for the righteous, because he is not for our turn, and he is clean contrary to our doings:—he is grievous unto us even to behold; for his life is not like other men's; his ways are of another fashion. We are esteemed of him as counterfeits; he abstaineth from our ways as from filthiness; he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true, and let us prove what shall happen in the end of him; for if the just man be the son of God, he will help him and deliver him from the hand of his enemies. Such things they did imagine and were deceived; for their own wickedness hath blinded them: as for the mysteries of God they knew them not; neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

Wisd. iii. 1-5.

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seem to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace; for though they be punished in the sight of men, yet is their hope full of immortality; and having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for himself.

iv. 1, 2.

Better it is to have no children, and to have virtue; for the memorial thereof is immortal, because it is known with God and with men: when it is present, men take example at it, and when it is gone, they desire it; it weareth a crown and triumpheth for ever, having gotten the victory, striving for undesired rewards.

7, 8, 9.

Though the righteous be prevented with death, yet shall he be at rest: for honourable age is not that which standeth in length of time, nor that is measured by number of years; but wisdom is the grey hair unto man, and an unspotted life is old age.

v. 1-5.

The righteous man shall stand in great boldness, before the face of such as have afflicted him, and made no account of his labours. When they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they, repenting and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach: we fools accounted his life madness, and his end to be without honour. How is he numbered among the children of God, and his lot is among the saints!

14-16.

The hope of the ungodly is like dust, which is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with the tempest; and passeth away, as the remembrance of a guest, that tarrieth but a day: but the righteous live for evermore; their reward is with the Lord, and the care of them is with the most High: therefore shall they receive a glorious

king-

kingdom and a beautiful crown from the Lord's hand, for with his right hand shall he cover them, and with his arm shall he protect them.

I preferred wisdom before sceptres and thrones, and esteemed riches nothing in comparison of her; neither compared I her unto any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. I loved her above health and beauty, and chose to have her instead of light; for the light that cometh from her never goeth out; all good things together came to me with her, and innumerable riches in her hands.

She is a treasure unto men, that never faileth, which they that use become the friends of God.

If a man love righteousness, her labours are virtues; for she seeketh temperance and prudence, justice and fortitude; which are such things as men can have nothing more profitable in their life.

Wickedness condemned by her own witness is very timorous, and being pressed with conscience, always forecasteth grievous things; for fear is nothing else, but a betraying of the succours which reason offereth.

The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing: the fear of the Lord maketh a merry heart, and giveth joy and gladness and a long life. Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

To fear the Lord is fulness of wisdom, and filleth men with her fruits: she filleth all their house with things desirable, and their garners with her increase. The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God; and it enlargeth their rejoicing that love him.

Do no evil, so shall no harm come unto thee: depart from the unjust, and iniquity shall turn away from thee: my son, sow not upon the furrows of unrighteousness, and thou shalt not reap them seven fold.

Great men, and judges, and potentates shall be honoured; yet there is none of them greater than he that feareth the Lord.

Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins: blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

The fear of the Lord is the first step to be accepted of him, and wisdom obtaineth his love: the knowledge of the commandments of the Lord is the doctrine of life; and they that do things that please him shall receive the fruit of the tree of immortality.

He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High.

There is nothing better than the fear of the Lord, and there is nothing sweeter, than to take heed unto the commandments of the Lord.

Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

There shall no evil happen unto him that feareth the Lord.

He that keepeth the law, bringeth offerings enow; he that taketh heed to the commandment offereth a peace-offering: he that requiteth

14.

viii. 7.

xvii. 11, 12.

Eccles. i. 11-13.

16-18.

vii. 1-3.

ix.

x. 24.

xiv. 1, 2.

xix. 18, 19.

24.

xxiii. 27.

xxv. 4.

xxxiii. 1.

xxxv. 1, 2.
a good

a good turn offereth fine flower; and he that giveth alms, sacrificeth praise.

Ecc. xl. 26.

Riches and strength lift up the heart; but the fear of the Lord is above them both.

xliv. 10, 14.

These were merciful men, whose righteousness hath not been forgotten:—their bodies are buried in peace, but their name liveth for evermore.

Secondly. MEANS of VIRTUE.

I. Regarding INSTRUCTION and ADVICE.

Tobit iv. 18.

Ask counsel of all that are wise, and despise not any counsel that is profitable.

Ecc. xx. 3.

How good is it when thou art reproved, to shew repentance! for so shalt thou escape wilful sin.

II. MEDITATION.

vi. 37.

Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments; he shall establish thine heart, and give thee wisdom at thy desire.

xiv. 20.

Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

III. CHOOSING VIRTUOUS COMPANIONS.

ix. 15.

Let thy talk be with the wise; and all thy communication in the law of the most High.

xii. 14.

One that goeth to a sinner, and is defiled with him in his sins, who will pity?

xiii. 1.

He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

xxii. 13.

Talk not much to a fool, and go not to him that hath no understanding.

xxvii. 12.

But be continually among men of understanding.

xxxvii. 12.

Be thou continually with a godly man, whom thou knowest to keep the commandments of the Lord.

IV. CAUTION.

ii. 1.

My son, if thou come to serve the Lord, prepare thy soul for temptation.

iv. 20.

Observe the opportunity, and beware of evil.

xviii. 25.

A wise man will fear in every thing, and in the day of sinning he will beware of offence.

V. Avoiding LITTLE FAULTS.

He that contemneth small things, shall fall by little and little. *Ecc. xix. 1.*

VI. Guarding against the influence of the FEAR OF MEN.

Be not ashamed when it concerneth thy soul; for there is a shame which bringeth sin, and there is a shame which is glory and grace. Accept no man's person against thy soul, and let not the reverence of any man cause thee to fall. *iv. 20-22.*

There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself: there is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing. *xx. 22, 3.*

VII. PRAYER.

Above all this, pray to the most High, that he will direct thy way in truth. *xxxvii. 15.*

Thirdly. REPENTANCE.

Behold God himself is the judge, fear him: leave off from your sins, *2 Esdras xvi. 67.* and forget your iniquities, to meddle no more with them for ever; so shall God lead you forth, and deliver you from all trouble.

If you turn to him with your whole heart and with your whole mind, *Tobit xiii. 6.* and deal uprightly before him, then will he turn unto you and will not hide his face from you.—O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord. *xii. 2.*

Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. *Ecc. v. 7.*

Return unto the Lord, and forsake thy sins; make thy prayer before his face, and offend less: turn again to the most High, and turn away from iniquity; for he will lead thee out of darkness into the light of health. *xvii. 25, 6.*

How great is the loving-kindness of the Lord our God, and his compassion unto such as turn unto him in holiness! *29.*

My son, hast thou sinned? do so no more; but ask pardon for thy former sins. *xxi. 1.*

He that hateth to be reprov'd is in the way of sinners; but he that feareth the Lord will repent from his heart. *6.*

He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? So it is with a man that fasteth for his sins, and goeth again and doeth the same: who will hear his prayer? and what doth his humbling profit him? *xxxiv. 25, 6.*

To depart from wickedness is a thing pleasing to the Lord, and to forsake unrighteousness is a propitiation. *xxxv. 3.*

CHAP. III.

ON THE DUTIES OF PIETY.

I. PIETY IN GENERAL.

Ecc. vii. 29.
xv. 1.
xxxii. 14.

Fear the Lord with all thy soul.

He that feareth the Lord will do good.

Whofo feareth the Lord will receive his discipline, and they that seek him early shall find favour.

xxiii. 5.

Accustom not thy mouth to swearing; neither use thyself to the naming of the holy; for he that sweareth and nameth God continually, shall not be faultless.

II. The KNOWLEDGE OF GOD.

Wisd. xv. 3.

To know thee is perfect righteousness; yea to know thy power is the root of immortality.

III. LOVE TO GOD.

Tobit xiii. 14.
Eccles. vii. 30.
xii. 4.

O blessed are they which love thee; for they shall rejoice in thy peace.

Love him that made thee, with all thy strength.

Love the Lord all thy life, and call upon him for thy salvation.

IV. RELIGIOUS GRATITUDE and PRAISE.

Tobit viii. 5.

Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

15.

O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures.

xii. 6.

Bless God, praise him and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him.

I will

I will extol my God, and my soul shall praise the king of heaven, *Tobit* xiii. 7.
and shall rejoice in his greatness.

Let my soul bless God the great king.

15.

For these things bless him that made thee, and hath replenished thee *Ecclef.* xxxii. 13.
with his good things.

Bless the Lord in all his works; magnify his name, and shew forth
his praise with the songs of their lips.

xxxix. 14, 15.

Praise ye the Lord with the whole heart and mouth, and bless the
name of the Lord.

35.

V. TRUST IN GOD.

Believe in him, and he will help thee; order thy way aright, and trust
in him. Ye that fear the Lord, wait for his mercy, and go not aside,
lest ye fall. Ye that fear the Lord, hope for good, and for everlasting
joy and mercy. Look at the generations of old, and see; did ever any
trust in the Lord, and was confounded? or did any abide in his fear and
was forsaken? or whom did he ever despise that called upon him?

ii. 6-10.

Faint not to be strong in the Lord; that he may confirm you, cleave
unto him; for the Lord Almighty is God alone.

xxiv. 24.

Whoso feareth the Lord, shall not fear nor be afraid; for he is his
hope: blessed is the soul of him that feareth the Lord: to whom doeth
he look, and who is his strength? for the eyes of the Lord are upon
them that love him; he is their mighty protection and strong stay.

xxxiv. 14-16

VI. RELIGIOUS WORSHIP.

Bless the Lord thy God alway; and desire of him that thy ways may
be directed, and that all thy paths and counsels may prosper.

Tobit iv. 19.

Come not unto the Lord with a double heart.

Ecclef. i. 18.

He that sacrificeth of a thing wrongfully gotten, his offering is ridicu-
lous, and the gifts of unjust men are not accepted. The most High is
not pleased with the offerings of the wicked; neither is he pacified for
sin by the multitude of sacrifices.

xxxiv. 18-19

The sacrifice of a just man is acceptable, and the memorial thereof
shall never be forgotten.

xxxv. 7.

Do not think to corrupt him with gifts, for such he will not receive;
and trust not to unrighteous sacrifices, for the Lord is judge, and with
him there is no respect of persons.

xxxvii. 48.

O Lord Almighty God of Israel, the soul in anguish, the troubled *Baruch* iii. 1.
spirit crieth unto thee.

CHAP. IV.

ON SOCIAL VIRTUES.

I. EQUITY.

Tobit ii. 15.

Ecd. iv. 31.

v. 8, 9.

xxix. 2, 3.

Do that to no man which thou hatest.

Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity: winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season: keep thy word, and deal faithfully with him; and thou shalt always find the thing that is necessary for thee.

Partiality.

xiii. 21, 23.

Q1-81 xxx

A rich man beginning to fall is held up of his friends; but a poor man being down, is thrust also away by his friends; when a rich man is fallen he hath many helpers; he speaketh things not to be spoken and yet men justify him: the poor man slipt, and yet they rebuked him too; he spake wisely and could have no place. When a rich man speaketh, every man holdeth his tongue, and look what he saith, they extol it to the clouds: but if a poor man speak, they say, What fellow is this? and if he stumble they will help to overthrow him.

II. VERACITY.

Wisdom i. 11.

iv. 29.

v. 14.

Beware of murmuring which is unprofitable, and refrain your tongue from backbiting; for there is no word or secret that shall go for nought; and the mouth that lieth, slayeth the soul.

Be not hasty in thy tongue, and in thy deeds slack and remiss.

Be not called a whisperer, and lie not in wait with thy tongue; for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

Devise

Devise not a lie against thy brother ; neither do the like to thy friend : *Wisd vii. 12, 13.*
use not to make any manner of lie ; for the custom thereof is not good.

The disposition of a liar is dishonourable, and his shame is ever with him. *xx. 26.*

A whisperer defileth his own soul, and is hated wheresoever he dwelleth. *xxi. 28.*

Curse the whisperer, and double tongued ; for such have destroyed many that were at peace. A backbiting tongue hath disquieted many, and drive them from nation to nation : strong cities hath it pulled down, and overthrown the houses of great men. — Whoso hearkeneth unto it shall never find rest, and never dwell quietly — Many have fallen by the edge of the sword ; but not so many as have fallen by the tongue. Well is he that is defended from it, and hath not passed through the venom thereof ; who hath not drawn the yoke thereof, nor hath been bound in her bonds : for the yoke thereof is a yoke of iron, and the bands thereof are bands of brass ; the death thereof is an evil death ; the grave were better than it. *xxviii. 13, 21.*

III. BENEFICENCE.

Give alms of thy substance ; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor ; and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly ; and if thou hast but a little, be not afraid to give according to that little : for thou layest up a good treasure for thyself against the day of necessity : because that alms do deliver from death, and suffereth not to come into darkness : for alms is a good gift unto all that give it, in the sight of the most High. *Tobit iv. 7-11.*

Give of thy bread to the hungry, and of thy garments to them that are naked, and according to thine abundance give alms. *12. 16.*

It is better to give alms, than to lay up gold ; for alms doth deliver from death, and shall purge away all sin. *xii. 8, 9.*

My son, defraud not the poor of his living, and make not the needy eyes to wait long : make not an hungry soul sorrowful ; neither provoke a man in his distress : add not more trouble to an heart that is vexed ; and defer not to give to him that is in need : reject not the supplication of the afflicted ; neither turn away thy face from a poor man. *Ecclef. iv. 1-4.*

Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness. Deliver him that suffereth wrong from the hand of the oppressor ; and be not faint hearted when thou sittest in judgment. Be as a father to the fatherless, and instead of an husband to their mother : so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth. *8-10.*

Fail not to be with them that weep, and mourn with them that mourn : be not slow to visit the sick, for that shall make thee to be beloved. *vii. 34, 5.*

When

Eccles. xii. 1, 2.

When thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits: do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

xiv. 13.

Do good unto thy friend before thou die, and according to thy ability stretch out thine hand to give him.

xxviii. 15-17.

My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing: shall not the dew assuage the heat? so is a word better than a gift: lo, is not a word better than a gift? but both are with a gracious man.

xxix. 8-13.

Have thou patience with a man in poor estate, and delay not to shew him mercy: help the poor for the commandments sake, and turn him not away because of his poverty. Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. Lay up thy treasure according to the commandment of the most High, and it shall bring thee more profit than gold: shut up alms in thy store-houses, and it shall deliver thee from all affliction: it shall fight for thee against thine enemies, better than a mighty shield, and strong spear.

20.

Help thy neighbour according to thy power.

xl. 17.

Bountifulness is a most fruitful garden, and mercifulness endureth for ever.

IV. CANDOUR.

xi. 7

Blame not before thou hast examined the truth; understand first and then rebuke.

xxxi. 15.

Judge of thy neighbour by thyself.

V. FORGIVENESS OF INJURIES.

viii. 5.

Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

x. 6.

Bear not hatred to thy neighbour for every wrong.

xxviii. 1-4.

He that revengeth, shall find vengeance from the Lord, and he will surely keep his sins in remembrance: forgive thy neighbour the hurt that he hath done unto thee; so shall thy sins also be forgiven when thou prayest. One man beareth hatred against another; and doth he seek pardon from the Lord? he sheweth no mercy to a man which is like himself; and doth he ask forgiveness of his own sins?

VI. GRATITUDE.

iii. 31.

He that requiteth good turns is mindful of that which may come hereafter; and when he falleth he shall find a stay.

xxix. 17.

He that is of an unthankful mind, will leave him in danger that delivered him.

VII.

VII. FRIENDSHIP.

Instead of a friend, become not an enemy, for thereby thou shalt inherit an ill name, shame and reproach. *Eccles. vi. 1.*

If thou wouldest get a friend, prove him first, and be not hasty to credit him: for some man is a friend for his own occasion, and will not abide in the day of thy trouble: and there is a friend, who being turned to enmity and reproach will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thy affliction. In thy prosperity he will be as thyself, and will be bold over thy servants: but if thou be brought low, he will be against thee, and will hide himself from thy face.

vii. 7-12.

Separate thyself from thine enemies, and take heed of thy friends: a faithful friend is a strong defence, and he that hath found such a one hath found a treasure: nothing doth countervail a faithful friend, and his excellency is invaluable: a faithful friend is the medicine of life, and they that fear the Lord shall find him.

13-16.

Change not a friend for any good, by no means; neither a faithful brother for the gold of Ophir.

vii. 18.

For sake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

ix. 10.

A friend cannot be known in prosperity; and an enemy cannot be hidden in adversity: in the prosperity of a man enemies will be grieved; but in his adversity, even a friend will depart.

xii. 8-9.

Admonish a friend; it may be he hath not done it, and if he have done it, that he do it no more. Admonish thy friend; it may be he hath not said it, or if he have, that he speak it not again. Admonish a friend; for many times it is a slander; and believe not every tale. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

xix. 13-16.

Who so casteth a stone at the birds, frayeth them away; and he that upbraideth his friend breaketh friendship. Though thou drewest a sword at thy friend, yet despair not; for there may be a returning to favour. If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation; except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for, for these things every friend will depart. Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity; abide steadfast to him in the time of his trouble, that thou mayest be heir with him in his heritage; for a mean estate is not always to be contemned; nor the rich that is foolish to be had in admiration.

xxii. 20-23.

I will not be ashamed to defend a friend; neither will I hide myself from him.

25.

Who so discovereth secrets loseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him: but if thou

xxvii. 16-28

be.

bewrayest his secrets follow no more after him : for as a man hath destroyed his enemy, so hast thou lost the love of thy neighbour. As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again : follow after him no more, for he is too far off ; he is as a roe escaped out of the snare. As for a wound it may be bound up, and after reviling there may be reconciliation : but he that bewrayeth secrets is without hope.

Eccles. xxxvii. 1-4.

Every friend saith, I am his friend also ; but there is a friend which is only a friend in name. Is it not a grief unto death, when a companion and friend is turned unto an enemy ? O wicked imagination, whence camest thou in to cover the earth with deceit ? There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

6. Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

VIII. RELATIVE DUTIES.

I. PARENTS.

Hast thou children ? instruct them.

Eccles. vii. 23.

xxx. 2-6.

He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance. He that teacheth his son grieveth the enemy, and before his friends he shall rejoice of him. Though his father die, he is as though he were not dead ; for he hath left one behind him that is like himself : while he lived he saw and rejoiced in him ; and when he died he was not sorrowful.

2. CHILDREN.

Tobit. iv. 3, 4.

Despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not : remember, my son, that she saw many dangers for thee, when thou wast in her womb.

Eccles. iii. 18.

Honour thy father and thy mother, both in word and deed, that a blessing may come upon thee from them.

10.

Glory not in the dishonour of thy father ; for thy father's dishonour is no glory unto thee.

12, 13.

My son, help thy father in his age, and grieve him not as long as he liveth : and if his understanding fail, have patience with him, and despise him not when thou art in thy full strength.

vi. 27.

Honour thy father with thy whole heart, and forget not the sorrows of thy mother : how canst thou recompense them the things that they have done for thee ?

3. MASTERS.

Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee : let thy soul love a good servant, and defraud him not of liberty. *Ecc. vii. 20, 1.*

If thou have a servant let him be unto thee as thyself : if thou have a servant, entreat him as a brother ; for thou hast need of him, as of thine own soul. *xxxiii. 30, 1.*

4. MAGISTRATES.

O ye kings of the people, honour wisdom, that ye may reign for evermore. *Wisd. vi. 21.*

A wise judge will instruct his people, and the government of a prudent man is well ordered. As the judge of the people is himself, so are his officers ; and what manner of man the ruler of the city is, such are all they that dwell therein. *Ecc. x. 1, 2.*

Y

CHAP.

CHAP. V.

ON PERSONAL VIRTUES.

I. The PURSUIT of KNOWLEDGE.

Wisd. vi. 12-16.

Wisdom is glorious, and never fadeth away; yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself known unto them: whoso seeketh her early shall have no great travel; for he shall find her sitting at his doors. To think therefore upon her is perfection of wisdom; and whoso watcheth for her, shall quickly be without care: for she goeth about, seeking such as are worthy of her; sheweth herself favourably unto them in the ways, and meeteth them in every thought.

Ecc. iii. 29.

The heart of the prudent will understand a parable, and an attentive ear is the desire of a wise man.

vi. 18, 19.

My son, gather instruction from thy youth up; so shalt thou find wisdom till thine old age: come unto her as one that followeth and serveth, and wait for her good fruits; for thou shalt not toil much in labouring after her, but thou shalt eat of her fruits right soon.

32, 33.

My son, if thou wilt, thou shalt be taught; and if thou wilt apply thy mind, thou shalt be prudent: if thou love to hear, thou shalt receive understanding, and if thou bow thine ear, thou shalt be wise.

xxi. 21.

Learning is unto a wise man, as an ornament of gold, and like a bracelet upon his right arm.

xxv. 3-6.

If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age? how comely a thing is judgment for grey hairs, and for ancient men to know counsel! O how comely is the wisdom of old men, and understanding and counsel to men of honour!

xxvi. 1-4.

There is nothing so much worth, as a mind well instructed.

xxxviii. 24.

The wisdom of a learned man cometh by opportunity of leisure; and he that hath little business shall become wise.

xl. 20.

Wine and music rejoice the heart; but the love of wisdom is above them both.

2 *Esd.* ix. 13.

Be thou not curious, how the ungodly shall be punished, and when.

Wisd. ix. 13-16.

What man is he that can know the counsel of the Lord? or who can think what the will of the Lord is? For the thoughts of mortal man are

are miserable, and our devices are but uncertain: for the corruptible body preffeth down the soul, and the earthly tabernacle weigheth down the mind that mufeth upon many things: and hardly do we guefs aright at things that are upon earth, and with labour do we find the things that are before us; but the things that are in heaven, who hath fearch'd out?

Seek not out the things that are too hard for thee, neither fearch the things that are above thy ftrength: but what is commanded thee, think thereupon with reverence; for it is not needful for thee to fee with thine eyes the things that are in fecret. Be not curious in unnecessary matters; for more things are fhewed unto thee than men underftand: for many are deceived by their own vain opinion, and an evil fufpicion hath overthrow'n their judgment. Without eyes thou fhall want light; profefs not the knowledge therefore that thou haft not.

II. SELF-GOVERNMENT.

Drink not wine to make thee drunken.

Go not after thy lufts, but refrain thyfelf from thine appetites: if thou givest thy foul the defires that please her, ſhe will make thee a laughing-ftock to thine enemies that malign thee. Take not pleasure in much good cheer, neither be tied to the expence thereof.

A labouring man that is given to drunkennefs ſhall not be rich.

Shew not thy valiantnefs in wine, for wine hath deftroyed many. Wine meafurably drunk, and in feafon, bringeth gladnefs of the heart, and chearfulnefs of the mind: but wine drunken to excefs, maketh bitternefs of the mind, with brawling and quarreling. Drunkennefs increafeth the rage of a fool, till he offend; it diminifheth ftrength, and maketh wounds. Rebuke not thy neighbour at the wine, and defpife him not in his mirth; give him no defpiteful words, and prefs not upon him with urging him to drink.

Be not unfatiable in any dainty thing, nor too greedy upon meats; for excefs of meats bringeth ficknefs, and furfeiting will turn into choler: by furfeiting hath many perifhed, but he that taketh heed prolongeth his life.

A furious man cannot be juftified, for the way of his fury ſhall be his deftruction.

Take good heed what thou ſpeakeft.

Honour and ſhame is in talk, and the tongue of a man is his fall.

Sweet language will multiply friends, and a fair ſpeaking tongue will increafe kind greetings.

A man of an ill tongue is dangerous in his city, and he that is rafh in his talk ſhall be hated.

He that can rule his tongue ſhall live without strife, and he that hath babbling ſhall have lefs evil.

Eccle. iii. 21-25.

Tobit iv. 15.

Eccleſi. xviii. 30-33

xix. 1.

xxxi. 25-31.

xxxvii. 29-31

i. 22.

29.

v. 13.

vi. 5.

ix. 18.

xix. 6.

There

Eccles. xx. 1, 2.

There is a reproof that is not comely; again some man holdeth his tongue, and he is wise. It is much better to reprove; than to be angry secretly.

xx. 6, 7.

Some man holdeth his tongue because he hath not to answer; and some keepeth silence, knowing his time. A wise man will hold his tongue, till he see opportunity; but a babbler, and a fool, will regard no time.

13.

A wise man by his words maketh himself beloved.

19, 20.

An unseasonable tale will always be in the mouth of the unwise. A wise sentence shall be rejected, when it cometh out of a fool's mouth, for he will not speak it in due season.

xxi. 16.

The talking of a fool is like a burden in the way; but grace shall be found in the lips of the wise.

25, 6.

The lips of talkers will be telling such things as pertain not unto them; but the words of such as have understanding are weighed in the balance. The heart of fools is in their mouth; but the mouth of the wise is in their heart.

xxii. 27.

Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

xxiii. 15.

The man that is accustomed to opprobrious words, will never be reformed all the days of his life.

xxvii. 11.

The discourse of a godly man is always with wisdom.

xxxii. 7, 8.

Speak, young man, if there be need of thee, and yet scarcely when thou art twice asked. Let thy speech be short, comprehending much in few words. Be as one that knoweth, and yet holdeth his tongue.

III. HUMILITY.

Tobit iv. 13.

In pride is destruction and much trouble.

Eccles. iii. 18.

The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

vi. 2.

Exalt not thyself in the counsel of thine own heart.

x. 7.

Pride is hateful before God and man.

9.

Why is earth and ashes proud?

12.

The beginning of pride is when one departeth from God, and his heart is turned away from his maker.

18.

Pride was not made for men, nor furious anger for them that are born of a woman.

23.

It is not meet to despise the poor man that hath understanding.

27.

Better is he that laboureth and aboundeth in all things, than he that boasteth himself, and wanteth breath.

xxiii. 4.

O Lord, Father and God of my life, give me not a proud look, but turn away from thy servant always a haughty mind.

IV. DILIGENCE.

vii. 15.

Hate not laborious work, neither husbandry which the most High hath ordained.

Idleness

Idleness teacheth much evil.

Ecc. xxxiii. 27.

V. CHEERFULNESS.

There is no riches above a sound body, and no joy above the joy of the heart.

xxx. 16.

The gladness of the heart is the life of man, and the joyfulness of man longeth his days: love thine own soul, and comfort thine heart; remove sorrow far from thee; for sorrow hath killed many, and there is no profit therein.

23, 3.

Take no heaviness to heart, drive it away, and remember the last end.

xxxviii. 20.

VI. CONTENTMENT.

Whatsoever is brought upon thee take cheerfully; and be patient when thou art changed to a low estate: for gold is tried in the fire, and acceptable men in the furnace of adversity.

ii. 4, 5.

To labour, and to be content with that a man hath, is a sweet life.

xl. 18.

Covetousness.

Be not greedy to add money to money.

Tobit v. 18.

They counted our life a pastime, and our time here a market for gain; for say they, We must be getting every way, though it be by evil means.

Wisd. xv. 12.

There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale.

Ecc. x. 9.

There is that waxeth rich by his weariness and pinching, and this is the portion of his reward: whereas he saith, I have found rest, and now will eat continually of my goods, and yet he knoweth not what time will come upon him, and that he must leave those things to others and die.

xi. 18, 19.

Riches are not comely for a niggard; and what should an envious man do with money? He that gathereth by defrauding his own soul, gathereth for others, that shall spend his goods riotously. He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

xiv. 3, 5.

A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul. A wicked eye envieth his bread, and he is a niggard at his table.

2, 10.

He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof. Gold hath been the ruin of many, and their destruction was present: it is a stumbling-block unto them that sacrifice unto it; and every fool shall be taken therewith. Blessed is the rich that is found without blemish, and hath not gone after gold.

xxxi. 5 &

VII. PRUDENCE.

- Tobit* iv. 14. Be circumspect, my son, in all things that thou doest, and be wise in all thy conversation.
- Ecc.* vi. 6. Be in peace with many; nevertheless, have but one counsellor of a thousand.
- vii. 36. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.
- viii. 17. Consult not with a fool, for he cannot keep counsel.
18. Do no secret thing before a stranger; for thou knowest not what he will bring forth.
19. Open not thy heart to every man; lest he requite thee with a shrewd turn.
- xi. 8. Answer not before thou hast heard the cause; neither interrupt men in the midst of their talk.
9. Strive not in a matter that concerneth thee not.
10. My son, meddle not with many matters; for if thou meddle much, thou shalt not be innocent.
- xix. 7-10. Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. Whether it be to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not: for he heard and observed thee, and when time cometh, he will hate thee. If thou hast heard a word, let it die with thee; and be bold it will not burst thee.
- 29, 30. A man may be known by his look, and one that hath understanding by his countenance when thou meetest him. A man's attire, and excessive laughter, and gait, shew what he is.
- xx. 14-17. The gift of a fool shall do thee no good, when thou hast it; neither yet of the envious for his necessity; for he looketh to receive many things for one: He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such a one is to be hated of God and man. The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me. How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him, as if he had it not.
- 30, 1. Wisdom that is hid, and treasure that is hoarded up, what profit is in them both? better is he that hideth his folly, than a man that hideth his wisdom.
- xx. 7. A man of understanding knoweth when he slippeth.
20. A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.
- xxvii. 6, 7. The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man: praise no man before thou hearest him speak, for this is the trial of men.
12. If thou be among the undiscreef, observe the time.
- xxxi. 15. Be discreet in every point.

Rise up betimes, and be not the last, but get thee home without delay. *Eccles. xxxii. 11.*

Do nothing without advice; and when thou hast once done repent not. 19.

Be not confident in a plain way. 20.

And beware of thine own children. 21.

Give not thy son and wife, thy brother and friend, power over thee, while thou livest, and give not thy goods to another; lest it repent thee, and thou intreat for the same again. As long as thou livest and hast breath in thee, give not thyself over to any: for better it is that thy children should seek to thee, than thou shouldest stand to their courtesy. xxxiii. 19-21

Without discretion do nothing. 29.

Consult not with one that suspecteth thee; and hide thy counsel from such as envy thee. xxxvii. 10.

Let the counsel of thine own heart stand; for there is no man more faithful unto thee than it: for a man's mind is sometimes wont to tell him more than seven watchmen, that sit above in a high tower. 13, 14

Let reason go before every enterprise, and counsel before every action. 16.

My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it: for all things are not profitable for all men, neither hath every soul pleasure in every thing. 27, 28

THE END.

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